

The American Friend

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Friends and the World Council of Churches

Elbert Russell

To Dare, to Compel, to Love

Francis Doan Hole

Over a Buckeye Quaker Trail

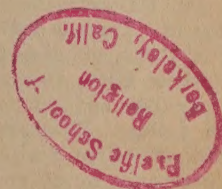
An Editorial Travelogue

We Didn't Ask Utopia

A Review

Annual Conference on Indian Affairs

Ruthanna M. Simms



Preparing for Summer Work Camps

By Eleanor Slater

IN A FEW weeks 165 young people will be starting on the sixth season of the American Friends Service Committee Work Camps. What can be gathered from the experience of the past to make this year richer than any before? What activities should be repeated? What should be changed or added to the practice of other years?

Because the Work Camp program is a growing thing, because each new location raises new problems, and the camp leadership changes from year to year, a week-end in May—the twentieth and twenty-first—has been set aside for a Work Camp director's conference, at Pendle Hill. Such topics as the following will be discussed: arrangements for living facilities; how to present the aims and purposes of the camp and the underlying philosophy of the Work Camp program to new campers; how best to introduce the morning meditation; how to make the best use of visiting speakers; what should be the relationship of camp and community, of Work Camps to new educational developments, student movements, and future leadership in rural and industrial reconstruction. Because of the breadth of the program and its many implications, such discussions must go deep into educational and spiritual factors, as well as into more prosaic matters of equipment and administrative detail.

B. F. Jackson will come for this conference all the way from Fort Worth, Texas, where he is Assistant Pastor of the First Methodist Church. A graduate of Southwestern College, he took his B.D. degree in 1934 at Yale Divinity School. He and his wife, Elsie, are directing the Delta Camp this summer. His sister, Fay Jackson, Y.W.C.A. Secretary at Washington State College in Pullman, will be there also. Edna Ramseyer, Dean of Women and head of the Home Economics Department at Bluffton College, Bluffton, Ohio, is serving as dietitian.

Burns and Elizabeth Chalmers, directors of the TVA Camp in 1937 and of this year's Flint Camp, will come from Northampton, where Burns Chalmers is Professor of Religion and Religious Director at Smith College. Elizabeth Chalmers, a daughter of Alfred Scattergood, is a Vassar graduate. Burns and Elizabeth Chalmers have been fostering a small Friends group in Northampton, meeting every two weeks at their home. Incidentally, it is interesting to note that there have been twelve Work Camp applications from Smith College this year.

Raymond and Charlotte Dennett will come down from Cambridge, where Ray-

mond Dennett is Graduate Secretary of Phillips Brooks House at Harvard, and has applied this Spring for membership in the Cambridge Friends Meeting. A graduate of Harvard, he expects to receive his M.A. degree this June. Phillips Brooks House is offering five scholarships for summer projects this year, some of which will go for Work Camps.

Clarence ("Mike") Yarrow, Assistant Professor of Political Science at the University of Mississippi, will not be able to come, but his wife, Margaret, Assistant in History, will be present. Directors of the Penn-Craft Camp in 1938, and now again in 1939, they spent the year of 1936-37 in research work in Italy. Mike Yarrow took his undergraduate work at Cornell and received his Ph.D. degree from Yale in 1938.

Donald and Lois Stevenson, directors of the TVA Camp, come to their task from a rather unusual background of several years in China. There Donald Stevenson taught forestry at Lingnan University and engaged in rural reconstruction work. At present he is Associate Professor of Forest Research at Pennsylvania State College. He was at Oxford with Burns Chalmers and Douglas Steere. Both he and his wife expect to be present at the Conference.

Unfortunately, Oregon is a little too far away from Pendle Hill for Robert and Lyra Dann, directors of this year's

California Camp, to attend the conference. Robert Dann, besides being a member of the Sociology Department at Oregon State College, is head of the Pacific Association of Friends. He and Lyra Dann studied one year at Pendle Hill.

Morris Mitchell, a member of the faculty of New College, Columbia University, will assist in the educational direction of the camp in the new community at Macedonia, Georgia, with which he is closely associated. He was formerly connected with the Federal Resettlement Administration. Ormsbee Robinson, of the Progressive Education Association, who has been largely responsible for the organization of two Junior Work Camps sponsored by the Progressive Education Association, will himself direct one of these camps—to be held not far from the Senior Camp at Macedonia, Georgia. The Work Camp Committee is very glad that both of these will be able to attend the Pendle Hill Conference.

Camp applications have been coming in from a wide and varied group this year. They come mostly from American college students, but several refugee students, one or two Chinese, a Canadian, a Frenchman, an Englishman or two, and a few colored students will make the camps small but real experiments in international and interracial living. At Macedonia the group will live in a private house, and the project will be the building of a dam for power and fish-rearing. The girls will assist in a reforestation project and in community recreation. At Flint the group will live on the second floor of the Y. M. C. A. The men will develop a park and playground in the center of a Negro neighborhood, and the girls will work with the Girl Scouts, Child Study Forum, and the Y. W. C. A. William Webb is chairman of the Flint Committee. The Penn-Craft Camp will again be housed in the Community House and in brooder houses. The men will work shoulder to shoulder with homesteaders in constructing houses in units 2 and 3, and the girls will have a Nursery School as before. The TVA projects will be the finishing of the dam that was begun last year and recreational and community work. The TVA is negotiating for an old log-cabin at Rea Springs for accommodations. The Delta Camp will have headquarters in the house of Blaine Treadway, formerly Associate Director of the Farm. The men will live on the second floor of the medical clinic building. A more adequate drainage system and a program of school and recrea-

(Continued on page 226)

AMONG OUR CONTRIBUTORS TO THIS ISSUE

ANNA COX BRINTON—Co-Director of Pendle Hill School, Wallingford, Pennsylvania.

J. PASSMORE ELKINTON—Quaker-at-Large, Moylan, Pennsylvania.

ERROL T. ELLIOTT—Pastor of First Friends Church, Indianapolis; Chairman Executive Committee, Five Years Meeting.

ALEX HAY—Toronto Young Friend teaching at Westtown School.

FRANCIS DOAN HOLE—Graduate Student in Geology at University of Wisconsin, from Richmond, Indiana.

MILDRED JENSEN—Member of Wider Quaker Fellowship, Dayton, Ohio.

ELBERT RUSSELL—Dean, School of Religion, Duke University. One of American representatives at Utrecht last year when World Council was initiated.

RUTHANNA M. SIMMS—Executive Secretary, Associated Executive Committee of Friends on Indian Affairs.

R. FURNAS TRUEBLOOD—Pastor Plainfield, Indiana, Meeting.

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WALTER C. WOODWARD

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The World Council of Churches

An Opportunity for Friends

By Elbert Russell

I.

IN RESPONSE to a suggestion of the editor of THE AMERICAN FRIEND in a recent issue, I am giving some information in regard to the proposed World Council of Churches. In the first place the question of joining this Council should not be confused with propositions for organic church union. The proposed Council is only a federation of Christian churches for limited and specific practical ends. The Council will have no authority to legislate for the churches which belong to it nor to set up a creed, form of organization or worship for them. Joining the Council involves no changes whatever within the individual churches.

The proposed Council can act for the churches which belong to it only when it is commissioned to do so by the churches, and the actions of the Council are binding on those churches only which commission the Council to act for them. The functions of the Council are described in the constitution as follows:

"To carry on the work of the two world movements, for Faith and Order and for Life and Work; to facilitate common action by the churches; to promote cooperation in study; to promote the growth of ecumenical consciousness in the members of all churches; to establish relations with denominational federations of world-wide scope and with other ecumenical movements; to call world conferences on specific subjects as occasion may require."

The chief advantages derived from membership in the Council will be the cultivation of mutual acquaintance between the churches, and especially their leaders; the habit of cooperation in Christian work; the promotion of joint study of common problems, especially the problems of Christian union, and the added power which will be given the churches by united action in regard to urgent problems. It will also give expression to the international and world-wide character of Christianity.

At the time of the election of the new pope recently, considerable prominence was given the fact that he was able to act and speak for three hundred million Christians throughout the world. In contrast with the united influence of the Catholic Church, the non-Catholic world is divided into a great number of denominations whose influence is lessened because of its divisions. The proposed World Council will enable these divided churches to act together in emergencies and to speak with a voice commanding respect concerning urgent moral and spiritual problems.

We were impressed at the Oxford and Edinburgh Conferences in 1937 with the fact that the Christian Church

is the one great world-wide organized influence in modern life. As was said at Oxford, "it is super-national, super-race, super-class, and super-sex," in the midst of a world divided into hostile nations, classes and races today. An instrument is needed through which this universal character of Christianity can make itself heard and felt against the divisiveness of other aggressive forces in the modern world. The proposed World Council of Churches can provide such an instrument for the Christian spirit without sacrificing the freedom of conscience and belief in individual churches.

The constitution of the World Council, which was framed by the Utrecht Conference last May, provides for: (1) an Assembly of not more than 450 members appointed by the churches, which will meet normally every five years; (2) a Central Committee of not more than 90 members designated by the churches from among the members of the Assembly, which will normally meet annually; and (3) such commissions as the Assembly may establish.

The members of the Assembly and Central Committee are to be apportioned to the churches partly by countries and partly by "confessions." A definite number must be laymen (men or women) and the Conference urged on the churches especial care that women, youth and the "younger churches" of the mission fields be adequately represented. According to the estimated apportionment at Utrecht, there would be four Friends among the 450 representatives in the Assembly.

II.

The Five Years Meeting as well as Yearly Meetings not belonging to it are facing the question of joining the World Council of Churches. It is important that the matter be thoroughly considered and widely discussed before final decisions are made. I wish to make the suggestion that membership in the Council should be approached as another opportunity for bearing our distinctive testimony. Despite the influence of Quietism, we have never entirely given up the practice of bearing our testimony to certain great Christian principles and their practical application. The first "Publishers of Truth" asked only opportunities to give their testimony and even pushed themselves in to make occasions for their message. We have since learned better manners than to disturb services in "steeple houses" or to push ourselves in where we are not wanted. Here, however, we are invited to take part in a World Council of Churches where there is to be careful study and frank statement of various conceptions of Christian principles and practices. I make this suggestion in no sectarian inter-

est. The Church Universal, when it is gathered together and organized for promoting the Kingdom in the world, must be rich with the manifold riches of Christianity as these have been developed or revived in the experience of all branches of the Church.

Historically, each denomination has grasped and emphasized some neglected facet of Christian truth or experience, often at the expense of other phases of the Christian ideal. Each denomination is, therefore, in a position to contribute to the united Church a full and rich expression of its particular fraction of the fullness of Christian life and truth. If the Society of Friends is to be faithful to the aspects of Christianity which have been committed to it, it must seek to bear its testimony wherever the united Church is gathered.

In the development of the so-called Ecumenical Movement, Friends have had an influential place. English Friends were very prominent in the so-called Copec Conference in 1924 which was in many respects the forerunner of the Conference on Christian Life and Work at Stockholm the following year. There were only seven Friends present at Stockholm but some of them were on influential committees and five of them spoke in plenary sessions of the Conference. At the Conference on Faith and Order at Lausanne in 1927, there were fewer Friends; but Joseph T. Wigham of Dublin Yearly Meeting, Carl Heath and Lucy Gardner of London Yearly Meeting (the latter likewise had a prominent place also in Copec and at Stockholm), and Alfred C. Garrett and Walter W. Haviland of Philadelphia were able to make a noteworthy contribution to the discussions. Alfred C. Garrett's interpretation of Friends' attitude in regard to the "real presence" and their sacramental view of all life received notice in the reports.

There were two Friends present at Oxford in 1937, where they represented Friends' views on such important matters as international relations and contributed to the phrasing of reports. There were, altogether, eleven Friends at the Edinburgh Conference on Faith and Order in 1937 where, both by their presence and contribution to the discussions, they presented conceptions which are again and again noted in the final reports. They helped to strengthen the various forces which insisted that the united Church must be democratic and that its organization must recognize freedom of conscience, the continuous leadership of the Spirit and the place of a prophetic ministry. There was one occasion when it seemed possible that the great majority of the churches represented might be able to unite on the basis of the Apostles' Creed and the creed of Nicaea, the two sacraments of baptism and the eucharist and the historic episcopate. Some of us suggested privately to members of the Conference that if it were possible to unite the bulk of the non-Roman churches on such a basis, we Friends would be glad to step aside and give them our blessing; but we found at once that there were many elements represented who wished the support of our testimony on particular points. The Congregational churches insisted that we were helping fight their battle for freedom and democracy. The Salvation Army needed our support on the sacraments. The Greek Orthodox Church wanted our testimony to the continuous work of the Spirit in the Church; and other groups wished our aid in keeping open a place for a prophetic ministry.

On each of the two Sunday evenings, public meetings were held at which four leaders were asked to present the views of their particular denominations. By common consent Carl Heath's presentation was one of the most outstanding. Herbert G. Wood was sub-chairman of Commission II on "The Church of Christ and the Word of God," and presented its report to the full conference. Carl Heath, Joseph T. Wigham, Alfred C. Garrett and Elbert Russell are members of the Continuation Committee.

I am giving here a list of passages from the official report of the Edinburgh Conference in which the various commissions and the Conference as a whole agreed with or recognized our positions:

"The Spirit may speak by whomsoever He wills. The call to bear witness to the Gospel and to declare God's will does not come to the ordained ministry alone; the Church greatly needs, and should both expect and welcome, the exercise of gifts of prophecy and teaching by laity, both men and women. When prophetic gifts appear it is for the Church not to quench the Spirit or despise prophesyings but to test these prophesyings by their accordance with the abiding truth entrusted to it, and to hold fast that which is good." (p. 235)

"God's gracious action is not limited by His sacraments." (p. 240)

"The Society of Friends and the Salvation Army observe no sacraments in the usual sense of that term." (p. 241)

"The divergence between the practice of the Society of Friends and the Salvation Army on the one hand, and that of other churches on the other, admittedly presents serious difficulties, but we trust that even here the Holy Spirit will show us His will." (p. 241)

"It should, however, be recognized that there are members of the Conference who are not persuaded that it is God's will that the one spiritual life of the undivided Church should be expressed through any one form of government, but would find place side by side for churches of differing form of government, and within or beside the more formally organised body would include freer societies like the Friends and the Salvation Army." (p. 240)

"We are all united, in such worship, in the use of the Holy Scriptures. We are further united in common prayer, which may be expressed in the spoken word, through silence, or by employment of the sacred treasures of Christian literature, art, and music." (p. 255)

"The Society of Friends, in the silence of its meetings, seeks without formal sacraments the Real Presence of Him who suffered death that mankind might have life." (p. 256)

"We have, on the other hand, an equally strong insistence upon the individual experience of divine grace, as the ruling principle of the 'gathered' Church, in which freedom is both enjoyed as a religious right and enjoined as a religious duty." (p. 258)

The World Council of Churches will give us opportunities for continuing the expression of the Quaker conception of the Christian message. It will also give us an opportunity to learn from the experience of the other Christian bodies, with whom we would be brought into association and cooperation. It will be good for us to hear their testimony as well as to share that which we believe has been committed to us.

Duke University, Durham, N. C.

To Dare, to Compel, to Love

By Francis Doan Hole

THERE are three attitudes which people are taking toward the mystery of human life: that our life is ruled by chance, by wit and power, by divine love.

Of the many awakenings which have come to men and women, that of St. Francis of Assisi is one of the most beautiful. His escape from death by disease was for him not only a rebirth of mind but also a rebirth of heart. Most of us in the United States concern ourselves very little with the magnitude of the gift of life, of fellowship, of opportunity. And yet each individual is very much aware of the importance of the life which he takes for granted, and of the nature of its course. The direction of its course varies

with the kind of hope he cherishes. It varies according to the manner of power to which he attributes his existence and unique experience.

The hope of him for whom chance is the governing principle is a cheerless, unwarming hope. It brings with it the excitement of bank night at the moving picture theatre, and the despair of the automobile wreck. Chance fascinates by its impersonal distribution of undeserved good fortune and merciless calamity. Place of birth, physique, I. Q., friends, ideas, wealth, success, good jobs, bad jobs, bullets, falling bricks, lightning, disease, depressions, and the weather are its stock in trade. Who can tell when another sun may run across our path and disrupt the lucky accident we call the solar system?

More dynamic are the other two interpretations of human life. The confidence of one is belligerent, that of the other devout.

The thorough disciple of belligerence leaves nothing to chance, but takes his life, as well as those of others, into his own hands. If anyone should displease the king, let the king behead him. The cunning lawyer who obscures the truth, the aggressive business man who exploits both labor and the public, the injured nation rising up in arms, the wealthy nation bearing down with arms—these practice the profession of violence. In the arctic regions, Eskimos, in combat with the elements, outwit cold, hunger, crevasses, and wolves. In the temperate regions men, in combat with the elements, turn the sharpness of their wits and steel against themselves as well. When the stampede is

on, at the stock exchange, at the social function, or in international hostilities, and the ground is shaken by trampling of many hoofs, may the mightiest man win.

Brothers and sisters of the devout faith are of another frame of mind. They have been awakened and are conscious of the mystery of human life and of human blindness. And now they look upon the same scene of falling bricks, good and bad jobs, and variable weather, the same scene of strong men with clever heads and gigantic industries. But to them the fountain-head of life, of fellowship, of opportunity, is neither the robot of chance, nor the herculean ego, but rather the personality, whose inexplicable generosity and sympathy and unfathomable love prevail with enthusiasm amid poverty, fear, despair, anger, suffering, evil intent, cruelty, cynicism, stupidity.

Human power is abundant but without consistent dedication. Crowds of people lynch, crowds of people rise as one man with hallelujahs in the football stadia, nations of people rejoice at Christmas time.

Of these three mysteries, of the fascinations of chance, of confidence in human resources, of devotion to the Creator, who continues the gift of life and spirit to us so many days, the last offers a synthesis of the other two. The devout attitude substitutes for the colorless and aimless agitation of the first, and for the brutal, aggressive futility of the second, an unwavering hope for good and a loving strength, irresistible as the stars in their courses.

Madison, Wisconsin.

Over a Buckeye Quaker Trail

On a Three-Day Jaunt in Ohio

IT WAS a case of "Oh that We Four Were Maying." Not only because sunshiny May days and a landscape turning green renewed the call of the open road, but also because we felt the concern to mingle with certain Friends in Ohio whom we had not seen on their home heath. This concern included Friends of the past as well as living Friends, for, though we could not mingle with the former in the flesh, we could associate with them in a very real sense by observing landmarks left by them and by sensing something of the atmosphere of their lives and time.

Before we can even say the words—historical pilgrimage—we think of Harlow Lindley, who remembers more history than most of us have forgotten. So again we looked to him as navigator and traveling companion. Almost exactly two years ago, the Lindley-Woodward quartet made a trip to North Carolina where we revelled in Quaker history and foregathered with our ancestors. This brief sojourn in Ohio was an appropriate complement to that visit inasmuch as now we were on the trail of many of those same Friends who had emigrated to the free territory of the Old Northwest.

This was an inclusive tour as regards the varieties of Friends contacted, evincing the catholicity of our fellowship. As

Five Years Meeting Friends, we visited Conservative Friends at Barnesville and Stillwater, Ohio Yearly Meeting Friends at Mt. Pleasant, and Independent Meeting Friends of all kinds and persuasion at Cleveland. We were heartily welcomed everywhere and found all to be fine, friendly folks, very much like those we are used to at home. With this brief foreword let us be up and off.

ON THE ROAD OF THE "S" BRIDGES

Friends Boarding School near Barnesville was our first objective. For many years some of our finest young people at Earlham College have come from the substantial group of Friends who maintain this school, and, in more recent years, an increasing number of boys and girls have been going to Barnesville from over the Five Years Meeting. Our interest in the School has increased accordingly.

An easy forenoon's drive eastward from Columbus over Route 40, the road of the picturesque old "S" bridges (plus the famous "Y" bridge at Zanesville), takes us to a point near the eastern border of Ohio where we turn south five or six miles to Barnesville and then on in the country a short distance to the School. Parking beside the main building we look across the yard toward the girls' dormitory and wave to Gladys

Binns, one of our West Richmond girls, the youngest of three sisters to go to Barnesville, daughter of Howard and Edith Binns. Gladys, a Senior, comes to greet us and volunteers to show us about.

AT THE SCHOOL OF HILLY HORIZONS

Before starting on our tour, a preliminary word of the noble setting of the School. (We call it Barnesville, the name by which we have ever known it, but we find that to the students it is "dear old Olney," a name affectionately applied to the School years ago by Louis Taber in a poem entitled, "Olney Green.") It is located in the county of Belmont (beautiful mount) and in this case there is much, very much, in a name. The chief dimension of the county is perpendicular, and its farms are laid out accordingly. The pitching landscape presents an unending succession of round-top hills, and it is on one of these hills that Olney is necessarily located. Away from it and round about stretch the sloping fields that constitute the nearly ninety acres of the school farm. It is a lovely prospect that greets the eye as the latter sweeps the hilly horizon that encircles us. Across an intervening vale we view the pleasant farm home of Louis J. Taber, who for many years has been Master of the National Grange.

FACULTY PERSONNEL AT OLNEY

In making the round of the buildings, we are accosted by the Superintendent, Gilbert E. Thomas, whom we already know, and we meet the Matron, Jane E. H. Bacon. It is due largely to their thrifty, efficient management that the School is maintained on the remarkably low board and tuition rate of \$125 per year. As the farm and dairy furnish much of the living, and as the attendance just about equals the acreage, it might appear that the School has a capacity of one student per acre! We doubt not that intensive cultivation could be made to support a somewhat larger enrollment.

The devotion of the teaching staff must also be taken into account in considering the low charge to the students. Three of the six teachers we found we knew, as graduates of Earlham: Mary M. Maxwell, Tacy E. Smith and Nina Piper Braxton. The latter, as Nina Piper, and Wilbert L. Braxton, of Guilford and Haverford, taught at the same time in the Friends Schools at Ram Allah in Palestine, and thus it came about—in the usual way. Blanche E. Scofield, the Principal, and Byron G. Thomas, are graduates of Muskingum and Wooster colleges, respectively, Ohio institutions of learning.

STUDENTS FROM MANY STATES

One of the first things to impress us as we acquainted ourselves with the students, was the variety of their geographical background. It certainly speaks well for the School that it is patronized from coast to coast and from Canada to the Gulf. Reference to the catalogue shows that fourteen States and one Province are represented as follows: Ohio, Indiana, Illinois, Iowa, Oregon, California, Kentucky, West Virginia, Alabama, North Carolina, Florida, Pennsylvania, New Jersey, Massachusetts and Ontario.

While interested in all the students, we sought out or inquired after those whom we knew either directly or through their parents. Among these were Marcus J. and Clarabel F. Hadley of Chicago, Thomas E. Elliott and William Trueblood of Indianapolis, Gladys Binns and Mary Beth Kissick of Richmond, Ethel Louise Parker of Springfield, Ohio, Jay Willis Beede of Whittier, California, and David P. Michener of Newberg, Oregon.

GIRLS WILL BE GIRLS WHEREVER

A few surprises greeted us as we were shown about. Facing us in the hall of the girls' dormitory in bold letters on a blackboard were the disconcerting words, "Black List." Beneath this sinister caption were three well known Quaker family names, and, more disconcerting still, all belonging to the Conservative group! On inquiring as to the reprehensible conduct responsible for this public pillorying, we learned that the three culprits had not been sufficiently

"conservative" in the noise made during study hours. Girls will be girls wherever. In further evidence of the fact that all the girlhood world's akin, in one room we espied a framed picture of the alluring Nelson Eddy—done in pink!

ARMS FOR DEFENSE ONLY AT OLNEY

Our surprises were not confined to the student body. In a secluded corner of the Superintendents' office we discovered a couple of shotguns, or maybe they were rifles—we try to "keep clear" of all such weapons. Whether they had to do with preparation for enforcing collective security, or merely for maintaining national defense, either of which marked a strange departure from Friends procedure, we did not know. Noting our mystification, Gilbert Thomas mumbled something about engaging in target practice. But what about the target?

OUR GUIDE IN A SURPRISE ROLE

Surprise number three—we were shown the room in which, a year or so ago, our travelling companion and erstwhile Professor had made the presentation of the athletic trophies won by the students. How we should like to have been with him then! If Historic Harlow ever participated in an athletic feat more exciting than walking from the Lindley home on the edge of the campus to his classroom, he has been holding out on us all these years.

Speaking of athletics, inter-school competition is not followed but a vigorous program of intra-mural games is enjoyed by the students. Baseball was very much in the picture at the time of our visit. The School diamond was somewhat restricted by the contour of the land, and we would suppose that the right and left fielders would need parachutes for retrieving hard hit flies. A fine addition to the school equipment is the new gymnasium, which also serves as a large audience room for graduating exercises and other special occasions.

THEY CALLED IT POTLUCK DINNER

In the course of our rounds we were shown the kitchen and pantry which strengthened our purpose of getting an invitation to dinner. (We make it a point in our goings and comings to come shortly before eating time.) It is a favorable occasion on which to see the student body! Gilbert Thomas had been warned of our coming but shame-facedly confessed that he had neglected to mention the fact to the cook and explained that the fare that day would be rather less ambitious than usual. Far be it from us to impute guile to a Friend in so responsible a position, but if he was meticulous in speaking truth we are left to wonder what the regular menu would offer, to say nothing of company occasions.

To give the complete touch to our

visit, and to connect the present with the past, shortly before we departed we beheld in the corridor a sweet-faced little old lady in plain dress and bonnet—a cameo in a lovely Quaker setting. She was a grandmother come to visit a granddaughter student.

SOME DEFICIENCIES STILL NOTED

In the school safe reposes a tome of rare interest and value—the book of minutes recording the proceedings of the first session of Ohio Yearly Meeting in 1813, and for several years thereafter. The minutes are exquisitely penned and one could eagerly spend hours in going through them. In glancing over the answers to the Queries, we lighted upon the reply to the Query regarding liquor, as follows: "Nearly clear of importing, vending and distilling—mostly clear of the unnecessary use, but deficiencies are noted. Generally careful to guard against frequenting taverns and places of diversion." Unfortunately, we fear that reply would have read more strangely twenty years ago than it does today.

FINDING "THAT SOMETHING" AT OLNEY

Having got our start on the farm, we were interested in the animal husbandry of the School as well as in its human product. Indeed there is a close connection between them at Olney as already indicated. Hence, to the barn, where our attention was first attracted to a finely matched draft team that might well be the envy of any institution. A good sized dairy herd insures for the school community a plentiful supply of the perfect food.

On the whole we found "that something" at Olney which has a strong appeal to its students as well as to their elders. The appointments are plain and the equipment simple, life is considerably isolated and there are few diversions to excite, yet there is an atmosphere of sincerity and a stimulating concern for things worth while which are in thorough keeping with Friendly ideals.

ALWAYS ROOM FOR ICE CREAM

As we drove out of the school grounds past the meetinghouse, we were surprised to find a festive affair in full swing. Stillwater Meeting still maintains a small day school for primary students, and the "last day" was being celebrated with a picnic dinner. Since we had planned to inspect the old meetinghouse, we parked near by and approached the Friendly company. Albert Livezey was quick to see and hail us and presented us to several of the group, all of whom welcomed us heartily. As we viewed the scene and looked upon the picnic table, we saw much more of plain dress than of plain living. Though regretful that our food capacity had already been taxed, we were prevailed upon to partake of some excellent home-produced ice cream. Some one present

paraded the group before a moving picture camera and it was intriguing to see those elderly, plainly-garbed Friends marching before this distinctive implement of "creaturely activity" and modernity.

IN OLD STILLWATER MEETINGHOUSE

On entering this meetinghouse, one is at once oriented to Quakerism of a century and more ago. The facing seats, the galleries, the stoves, the shutters dividing the men's and women's meeting rooms—all take one back to the years when Friends were one in surroundings and mode of worship and in conduct of meetings. Stillwater Friends and other Conservative groups continue to adhere faithfully to the ways of their fathers—and ours. And measured by character and quality of life, far be it from us to judge between their ways and ours, called "progressive." Suffice it to say, we hope we may accept their earnest invitation to return some First Day and worship with them.

WHERE EVERY PROSPECT PLEASES

From here on we drove across Belmont County to the West Virginia line. Perhaps over and around are the words to be used rather than across. Though we have driven from coast to coast and over the intervening mountain ranges, the Lady of the Auto declared that she had never ridden over such winding, twisting and up and down roads as these. The ride was a succession of sky line drives in what is called the Switzerland of Ohio.

The landscapes were attractive to behold, but when we considered the situation faced by so many of the inhabitants, that was something else again. For we were now in the heart of a sick industry—that of the soft coal mines—with all its attendant human casualties. In fact we were on our way through Bellaire to Shadyside to call on Stanley and Marie Hamilton, who for some years have been doing a community work as a ministry chiefly to the mining population. It will be recalled that leading reference was made to their work in the article, "They Call Themselves Friends," which appeared a little more than two years ago in *Reader's Digest*. On arriving at the Hamilton home, the seat of the "People's University," we learned that the Hamiltons had left but a few minutes before on an afternoon errand to Wheeling. However, they greeted us next day—at Cleveland!

Another hour of sky line driving brought us to Mt. Pleasant, which we approached with great expectations. These expectations were more than fulfilled, but that is a story all to itself and must await a later issue.

AT CLEVELAND CONFERENCE

On Saturday we drove to Cleveland to attend a regional conference of new

and independent meetings, particularly of the Lake District, held May 6 and 7. This was the second of its kind, a similar conference having been held last year at Columbus. For some understanding of the rise of such meetings within recent years, and of the problems they present, we refer readers to the brief statement by Rufus M. Jones which follows this chronicle.

Arriving in mid-afternoon, having stopped here and there along the Quaker trail to "historialize," we found a surprisingly large company assembled in Haydn Hall of Western Reserve University. Independent groups and meetings represented, in addition to Cleveland, were Columbus and Oberlin in Ohio, Detroit and Ann Arbor in Michigan, Pittsburgh and State College in Pennsylvania, and Buffalo and Ithaca in New York. Some were present from regularly established or disciplinary meetings.

SUBJECTS FOR GROUP DISCUSSION

Following a word of welcome by Robert J. Izant, Clerk of the Cleveland Meeting, Leslie D. Shaffer spoke briefly at the opening session, reporting and interpreting the work of the Fellowship Council of the American Friends Service Committee, under whose paternal auspices the independent meetings are carried on. The conference then divided into four groups for discussion of specific topics as follows:

Group I—Ministry and the meeting for worship, with Augustus T. Murray of Stanford University and Charlotte Winemore of Columbus as leaders.

Group II—Faith and practice, having to do with such subjects as organization, Discipline and Queries, with Arthur Dunham of Ann Arbor and Leslie D. Shaffer directing the discussion.

Group III—Quakerism for Youth, George Badgley of Pittsburgh and Thomas R. Kelly of Haverford, leading.

Group IV—Community projects related to meetings, with Julia Branson of Pittsburgh and Stanley Hamilton of Shadyside as leaders.

Interest in these discussions was so eager that it was hard to get some of the groups to adjourn for the scheduled hour of fellowship and recreation.

STRONG ADDRESS BY THOMAS KELLY

Conference attenders gathered in the evening in the dining room of Haydn Hall for a delightful hour of dinner sociability. At the conclusion of the dinner, Francis Bacon as master of ceremonies felicitously introduced ten or twelve Friends from as many meetings who spoke informally and in some cases quite humorously regarding the experiences of their respective groups.

At the evening meeting which followed, the assembly room was filled to capacity to hear a commanding address by Thomas R. Kelly on the subject, "A

Quaker Message in a Distraught World." We hope to publish a digest of the address and will therefore not elaborate upon it here. It made a deep impression upon all present.

ENTERTAINED AT "GREAT ELM"

Under the leadership of Margery McDonald and her helpers, Cleveland Friends did a fine job of organizing the Conference and of generously entertaining those in attendance. It was the privilege of the editor and wife to be the guests of Robert Izant, the Clerk, and of his wife Grace Goulder Izant, well-known feature writer for various Ohio papers. Robert Izant is Vice-President and Manager of Publicity for a large banking institution of Cleveland. They have an attractive five-acre home, "Great Elm," in the suburban village of Hudson about twenty-five miles out from the city to which they conveyed us after the evening meeting.

Hudson is known chiefly as the seat of a very fine institution, Western Reserve Academy. At one time the University was located here but after it was removed to the city, an excellent setting and equipment were provided for carrying on the educational tradition through the Academy. On Sunday morning before time to go in to meeting, our host drove us about over the village which is distinctive for the prevalence of the colonial architecture of New England. It is almost as if a New England village were set down here in northeastern Ohio.

At the Sunday morning meeting, held in the regular meeting place in the student lounge of Adelbert College, Augustus T. Murray gave an inspiring message on the theme, "All Things Are Become New," followed similarly by Thomas Kelly. As on the preceding evening, the group had dinner together at Haydn Hall. At the afternoon session the threads of the Conference were brought together through reports of the discussion groups on Saturday afternoon, presented by their respective reporters or secretaries. As we participated in the group discussion and listened to these reports, we were impressed by the fact that the opportunities and problems of the Society of Friends are in large part the same whether focused in independent, united or in the long established meetings. What we all need is fresh vision for seeing the opportunities and renewed courage for solving our problems.

OUR NEW AND INDEPENDENT MEETINGS

BY RUFUS M. JONES

In speaking of the work of the Fellowship Council, the point which most needs interpretation today is our action in the organization of groups of Friends who have no mother meeting to guide and

shepherd them. These groups have in many cases grown up around colleges and universities. They have a nucleus of members who belong to a variety of Yearly Meetings—in one case representing eleven Yearly Meetings. They extend across the Continent and form the one striking type of present-day Quaker expansion. I have been in close touch with nearly all of them. I have tried early and late to get them linked with some parent body that might have a mothering care of them and so organize them that they could take into membership the large group of attenders who want to be Friends. In a few cases it has been possible to form united meetings, linked with two existent Yearly Meetings, within easy reach. But in most cases that method is not possible, owing to the complexity of the groups, the peculiarity of location and their dislike of dual or plural membership. It has seemed to be one of those crises when some new and creative action, for which no provision existed, had to be taken. There have been a number of such creative acts at different periods in the history of the Society, which proved to be in divine leading and to be steps forward.

The Fellowship Council was set up by the Service Committee, and it is composed of members of every Yearly Meeting in America. The action in setting up the Council was reported at that time to the two Philadelphia Yearly Meetings and to the Five Years Meeting, and the fact was minuted by these bodies.

There is one more point to be considered. There is an immense pressure to find some method of receiving into membership persons who want to become Friends, but who are remote from any meeting to which they could belong. There is no use taking them in unless they can be ministered to and in some sense shepherded, and that cannot easily be done by any existing meeting. The Council has been studying the problem for three years, but has not yet found a right solution. It is, however, urgent spiritual business.

Friends are encouraged to see and recognize that we are confronted by a situation for which no existing Discipline has adequate provision. It must be met by a new and creative forward step, and we must not allow this crisis moment to be missed by too narrow views of legalistic procedure. We have expanded amazingly in length and width, but we still severely lack the most important dimension of height and depth. Our gravest danger is *thinness of life*. The Fellowship Council is dedicated to increase of depth.

It is well for youth to be insubordinate but one must be insubordinate for some moral end.—RABBI SILVER.

PLANS GIVEN FOR YOUNG FRIENDS CONFERENCE

It is time that some detailed information concerning the General Conference of American Young Friends should be forthcoming. This article then, is devoted to as detailed a discussion of arrangements and other points of interest as is possible at this date.

The dates of the Conference are July 28 to August 5. It is to take place at the Friends Boarding School, near Barnesville, Ohio. The theme of the Conference has been set down as "Christian Faith in the Modern World," a theme which leads straight to the roots of living today.

A preliminary glance at the program will give something of an idea of what is in store for those attending the Conference. W. O. Mendenhall, President of Whittier College, will talk on the subject, "Is Christianity Still Adequate to Meet the Needs of Our Complex Civilization?" Douglas V. Steere, Professor of Philosophy at Haverford College, will speak to the question, "What Demands Does Our Faith Make upon Us Today?" Another speaker is to be David M. Edwards, President of Friends University, whose subject is yet to be announced. There are to be present a number of resource leaders as well, to act in an advisory capacity and to take part in group discussions.

And now about cost, and other related matters. The total cost for the Conference will be \$13.00—\$3.00 for registration, and \$10.00 for board and room. The treasurer for the Conference will be Nina P. Braxton, Barnesville School, Barnesville, Ohio. Reservations, with the reservation fee, should be sent to her. For those who have trailer or tent, it will be quite possible to camp out on the grounds, in which case they will pay the regular price of meals plus the registration. Your intentions in this regard should be stated when you forward your reservation. Also, while on the general subject of finances, it would be well to note that there are a few scholarships available for some who want to work with a view to paying some of their own expenses.

A finer place than Barnesville School for holding such a conference would be hard to find. This Friends boarding school is known to its intimates as "Olney." There is a main building, a dormitory for girls and one for boys. There is ample equipment for recreation and fun—gym, tennis courts, swimming pool. An important departure from the usual well-filled conference program is being made in that there will be a good deal more leisure time than is usual at affairs of this kind. This has been done to give opportunity for as broad a fel-

lowship as possible, for fellowship is the very life blood of any such enterprise. To take full advantage of these recreational activities, you should bring, in addition to personal articles such as towels, wash cloths, etc., tennis racquets, gym shoes, bathing suits, and bathing sandals, these latter to wear from the school building to the swimming pool. Barnesville School will provide the bedding. For further information concerning living arrangements, a letter to Byron Thomas, head of the local committee at Barnesville, will bring a ready response.

While in this vein of recreation, it might be well to mention the fact that Barnesville is in the Ohio Valley, in the area of the soft coal and steel industries, the scene of a great deal of industrial conflict. There are also a great many points of historical interest in that general region. Visits to some of these places will in all likelihood be arranged.

The question of transportation is always a knotty problem for quite a number of people, and the need for some coordinating center through which people may make connections, has been recognized. Phyllis Cosand, National Road West, Richmond, Indiana, is acting in this capacity, and would appreciate it very much if any one in need of transportation, or any one who has transportation to offer, would communicate with her. Don't let an apparent lack of transportation be a stumbling block. Actually, it ought to be the least of your worries.

Anyone who is turning over in his or her mind whether to attend the Conference or not, should think of the two points of view involved. First there is the personal element. The Conference may serve as a source of spiritual orientation, as a time during which one can find something firm upon which to stand. Also there is the happiness of uniting in a great variety of activities with other people who are also engaged in such a search for a surer foothold. The other point of view concerns the place of the individual as a member of a group—in this case the young Friends Movement of America, yes, of the world. This group must make itself articulate. Without the earnest good will of those connected with it, it can be of no service. The Conference at Barnesville may well be a milestone in the history of young Friends in America, but that dream will be set at naught unless young Friends have it on their hearts and minds to make it so.

ALEX HAY.

Westtown School, Pa.

There is something on earth greater than arbitrary or despotic power, and that is the aroused indignation of the civilized world.—WEBSTER in *Religion—A Digest*.

Annual Conference on Indian Affairs

By Ruthanna M. Simms

THIRTY-TWO Friends, representing six Yearly Meetings, gathered around the long table in the library of Pendle Hill School, on April 28 and 29, for the annual meeting of the Associated Executive Committee of Friends on Indian Affairs. The group included seventeen appointed members of the Committee and an unusual number of persons (eleven) who have lived and worked among Indians or visited among them at various times.

Members attending included Jonathan M. Steere, Chairman, Edward M. Wistar, a former Chairman, Marriott C. Morris, Edward Woolman, Lawrence E. and Amelia R. Lindley, R. Wilfred and Sherma Kelsey, Edith Cope, Alfred and Anna Roberts, Clara M. Wilcox, Joseph and Mary Evans, Mabel B. Hoyle, and Anna Walton, all of Arch Street Yearly Meeting, Philadelphia; John S. C. Harvey, Vice-Chairman, and Edith W. Jackson, of Race Street Yearly Meeting, Philadelphia; Harold J. Chance of New England Yearly Meeting; Paul L. and Isabella F. Taylor and Edith Wray Holliday, of New York Yearly Meeting; Charles G. Cook, also of New York Yearly Meeting, appointed by the American Friends Board of Missions; and Ruthanna M. Simms, Executive Secretary. Ellsworth and Naomi Tanner were welcomed as unofficial representatives of Baltimore Yearly Meeting (F. Y. M.), and especially also because they visited in Oklahoma last Summer, attending the Green Corn Feast of the Senecas with Arthur and Westine Shufelt. It was particularly helpful, also, to have Clara M. Wilcox present, as she is social worker among Indians in the Tunesassa community in western New York, under Philadelphia Yearly Meeting. Mrs. Charles Cook also attended throughout the sessions and Louise Steere and Howard and Anna Brinton, Joseph E. Platt and Edith Hall were welcome visitors at various times.

Among messages received from persons unable to attend, a letter from James Downs, Christian Kickapoo leader, and a brief statement by Tom Armstrong, Chief of the Seneca Tribe in Oklahoma, were of special interest. James Downs expressed his earnest desire to serve his people in Christian ministry. Tom Armstrong, speaking in Council House meeting for worship, had said, "I feel like a schoolboy in this Christian way and want to learn more all the time."

In the opening session, after a brief review of the past year's work by the Chairman, Jonathan M. Steere, outstanding present-day problems of Indians were

stated by Lawrence E. Lindley and Ruthanna M. Simms, especially the difficult problems created by long dependence of Indians on Government guardianship and aid. In discussion following, the Committee endorsed certain experiments by our workers in Oklahoma, encouraging Indians to make some return for gifts received, and approved further study by our workers of possible self-help cooperative projects. Discussion of this problem of dependency recurred throughout other sessions.

A second serious problem considered was that of exploitation of Indians, especially Osages, by unscrupulous Whites, and ways of counteracting its bad effect upon Osage character. This is one of the most baffling problems experienced among the Indians. Conference with government officials was encouraged and the Committee endorsed a plan to secure cooperation of graduate students of sociology in study of the problems involved, especially of the unique situation existing among the Osages, who are probably the only group of people anywhere who have had great riches come to an entire group, unearned, while they were still without education or experience which qualified them to use such wealth wisely. Now, after years of dissipation and exploitation by white men, with their income rapidly disappearing, their need for help is tragic but their prejudice against white men's counsel is almost insurmountable.

Reports from Friends Indian community centers in Oklahoma presented other serious problems but some encouraging progress is evident also. Among Senecas and Kickapoos noticeable advance has been made in cooperation of Indians and white people of each community in activities sponsored by Friends Centers. These have included meetings for worship in which a number take part, cooperative economic projects, social recreation and some financial support of the work as well as sharing in responsibility for carrying on. Membership of Seneca Council House and Kickapoo Meetings has increased the past year. Attendance and interest among the Osages has increased also, they having contributed \$281 towards expenses of the work at Hominy, including insurance costs. At Wyandotte, opportunity has been offered again for our workers to teach classes in religion each week in both the local junior high school and in the government Indian boarding school. Weston's text on "Jesus and the Prob-

lems of Life" has been used effectively with these groups.

Work with other youth groups, including Christian Endeavor societies, Boy and Girl Scout troupes, a pre-marriage discussion group, school chapel programs and recreation groups has involved regular association with several hundred young people. Plays, pageants and group discussions have helped to teach constructive peace principles and the evils of drink. Women's groups organized for cooperative sewing have helped substantially in most of the centers and have welcomed educational and inspirational programs while they sewed. Visiting speakers from China, Austria, and Friends Mission field in Africa have visited and addressed large audiences, both in our own mission centers and in neighboring city churches, broadening their understanding of world problems.

The four-weeks speaking tour arranged last Fall for Dr. Ernst Appel from Vienna was, so far as we know, the first series of addresses scheduled in Oklahoma for a Jewish refugee, and made a deep impression. Our mission workers themselves have been called on frequently also to speak for church or club groups in neighboring towns or communities.

The resignation and withdrawal last July of Eber and Martina Hobson after fifteen years of service among Big Jim Shawnees in central Oklahoma, and appointment in December of Dorothy S. Pitman to carry on the work there were noted. Dorothy Pitman's appointment was renewed at least for another year, with much appreciation of the excellent service she is giving and relief that she was able to return to our staff in this emergency.

Reports were received from Arthur and Westine Shufelt, working among the Senecas; Worth and Edith Mackie, among the Osages; William and Marian Byerly in charge of our Kickapoo Center; and George and Helen Hardin, at Wyandotte.

What policy Friends should endorse in regard to encouraging organization of community churches at two points, to take the place of our own and others where one united church could better serve local needs, was one important question considered, at the request of workers on the field. Possible progress in that direction should be studied carefully this year, with encouragement and counsel from the Committee.

Three questions which are being submitted to Yearly Meetings this year by the Indian Committee sum up concerns

which occupied much of our annual sessions and suggest ways in which cooperation of Friends generally is needed:

1. How can we educate effectively against drunkenness? Printed matter is not enough since many do not read. Can you help supply *good* short temperance plays?

2. Can you help supply the best available books and other helps for leaders of rural young people's discussion groups on religion, economic problems, and preparation for marriage?

3. How can we get expert analysis of social and economic problems in our areas of work? This is not available from State agencies at present. Can you offer cooperation in expert study of problems of escape from dependency, and from exploitation under cover of law?

MINISTERS' AND WORKERS' CONFERENCE

Inspirational leadership and a splendid spirit of friendly Christian fellowship featured the annual Ministers' and Workers' Conference of Western Yearly Meeting, held May 9 to 11 at Bloomingdale, Indiana. A committee consisting of Mary Hiatt, Martha Barker, Dessie Hershey, L. O. Brown, and Albert L. Copeland, was responsible for the excellent program.

All speakers were Friends with the exception of one guest, Rev. R. H. Mueller, District Superintendent of the Evangelical Church. Friends who brought messages included Albert L. Copeland, Mooresville; Orval H. Cox, Westfield; Donald Spitler, Carmel; Dr. B. F. Andrews, Chicago; Russell E. Rees, Kokomo; Robert D. Wilbern, Sheridan; E. Howard Brown, Russiaville; Simon N. Hester, Valley Mills; and I. Lindley Jones, Monrovia.

Worship periods were directed by Eliezer Partington, Bloomingdale; Frank Stafford, Vermilion Grove, Illinois; Lee Guyer, Hutsonville, Illinois; Milton H. Hadley, Chicago; Fredric E. Carter, Plainfield; and Sarah Rayle, West Grove.

Officers appointed for the coming year are as follows: President, Wm. J. Cleaver, Noblesville; Vice-President, L. O. Brown, Indianapolis; Secretary-Treasurer, Martha Barker, Westfield; Board members, James Hickman, Rockville, Marcus Kendall, Carmel, and June Coffin, Bloomingdale.

The American people today are economically conservative, politically orthodox, internationally narrow-minded, religiously indifferent and morally cruising. RABBI SILVER in "Religion in a Changing World."

MISSIONARY CONFERENCE IN WESTERN

Western Yearly Meeting's Missionary Conference, held at the Friends church, Westfield, Indiana, on Tuesday, April 25, was a most profitable and enjoyable gathering. All the Quarterly Meetings were represented, and four Yearly Meetings—Indiana, Wilmington, Baltimore and Western Yearly Meetings.

Rachel Johnson of Russiaville, President of the Union, presided. The general theme of the conference was, "A Sacred Partnership—God, Ourselves and Others."

The much appreciated address of the forenoon was by Amy J. Marvel, President of the Woman's Missionary Union of America. At the close of her talk she introduced Lillian Chant, who with her husband, Franklin Chant, expects to take up Friends Mission work in Eastern Tennessee in the autumn. She gave an interesting word picture of the work they have on their program.

Mary Canady conducted the morning devotional. Following prayer by Fredric Carter, General Superintendent of Western Yearly Meeting, a memorial service, honoring the five members who have passed away during the last year, was in charge of Jeanette Randall of Gray meeting.

Missionary work in India where she and her husband spent four years, was presented by Harriet Cooper of Jonesboro. She had on exhibit a number of articles brought home from India.

The Peace Department of the Conference had on exhibition pictures showing the Peace monuments in the world, which attracted much attention.

From the beginning to the close the Conference was crowded full of interesting and informative addresses, talks and business, interspersed with music. More than 350 persons registered.

Meals served in the dining room of the church to more than four hundred persons were capably handled by the Beneficent Society of the church. Westfield Friends were happy to have the Conference.

FRIENDS TO THE FORE IN COLORADO CONFERENCE

Friends are very much in the picture in this year's program of the Summer Conference for Church Women and the thirtieth session of the Boulder School of Missions to be held June 25 to July 1 at Boulder, Colorado. At the union service of the Boulder churches held under the auspices of the Ministerial Association, Willard O. Trueblood gives the address on the opening Sunday on the subject, "Foundations." He will have a leading place on the program during the

period, conducting the services for worship in the forenoon and the Bible Study and Devotional Hour in the afternoon. He also conducts a morning hour at the Junior girls camp that is held simultaneously. Anna Jane Maris, Principal of the Paoli, Indiana, High School, is Camp Counselor, in which capacity she has served at the Boulder Conference in the past, and in the World Relations Hours of the Conference, speaks on "Friends and International Service."

Women Friends of Colorado are actively identified with the organization. Ava Cope Maris of Denver is Vice-President and Chairman of the program. Mildred Rinard, co-pastor of the Denver meeting with her husband, Glen Rinard, is Camp Manager.

IN RETREAT BUT ONLY TO GO FORWARD

The Pastors' Retreat of California Yearly Meeting was held April 18 to 21. We feel that this was indeed no time of backing away from the task, unless it was to get perspective and certainly with no thought of turning back to the enemy. When seventeen of the ministers of California Yearly Meeting left Whittier for "higher ground," it was found at the Osceola Y. M. C. A. Camp in Orange County, at an altitude of about six thousand feet.

We roughed it but still the bed and eats were good, while the fellowship was par excellence. The forenoons were devoted to study under the chairmanship of Moses T. Mendenhall. Classes were led by Ernest Lamb, Clayton Brown, Frank Davies, O. Herschel Folger and Charles Moore. Discussion periods were helpful and thought-provoking.

Devotional messages on Faith, Works and Prayer were brought most helpfully by Tyler Coburn and Harold Walker. Eugene Coffin led our singing in "the Spirit" introducing as our theme chorus, "Spirit of the Living God," which was felt to be appropriate when our campfire meetings became "as Bethel," the very gate of Heaven to us all.

We were sorry that Harley M. Moore, our Yearly Meeting Superintendent, was kept away by illness, and that a few of the pastors did not find it possible to come.

When camp broke after breakfast on Friday morning, we were tired, sunburned, refreshed, glad, sorry, but albeit closer to Him who is the head of the Church, and closer to the work of His Kingdom. It had been a "Retreat into the Secret of His Presence."

GORMAN Y. DOUBLEDAY.

Nothing is making me safe which is not making me morally sound.

OUR FRIENDLY FORUM

What readers are thinking
on topics of timely interest

OUR CRUSADING SINGLETAXER RETURNS TO THE FRAY

Editor, THE AMERICAN FRIEND:

May I point out three misconceptions in Jonathan Pierce's comments on my earlier letter about private ownership of land?

First, Henry George did not develop the land-value theory in England, as Mr. Pierce states, but in our own country. In Philadelphia, his birthplace, George early noted that "the older the country the greater the poverty." His urge to answer the riddle, "why poverty in the midst of plenty," did take him around the globe, but his first insight came, as a young man; on the open spaces around San Francisco, where vacant land was selling for \$1,000 an acre. "That's where the produced wealth of our workers goes," he said. "They work hard to pay a non-producer for something, i.e., land value, which the owner of the land did not create." Here he thought out the clear analysis of economic forces which he put into "Progress and Poverty," a book which John Dewey says one must read first-hand "before he can claim intelligence on the social problems of our day."

While George lectured in England near the end of the Nineteenth Century and referred to land monopoly, it is a fact that land ownership was not so concentrated then as now. "The Great Robbery," a recent study of land ownership by an Englishman, George Fowlds, says that one-tenth of one per cent of Englishmen own land. Similarly, the author shows how in every European country (except Scandinavia) land is owned by less than two per cent of the people. In Sixteenth Century England land commonly owned (commons) was the pattern. But "Enclosure Acts" permitted the barons to call theirs any land they enclosed by fences. Thus the peasant was forced from the land, as his tilled patches were "enclosed" and turned into sheep-walks and baronial estates. Thus was the peasant forced into work in the woolen mills, and thus did he become the tool of the growing industrial system. It is as the worker has no recourse to land, and as competition is denied, that "industrial monopoly" can exploit. That is why it seems to me the "land problem" is the *underlying first* problem, but by no means the only one to be solved in our economic tangle. That is why, too

that many who now study George term "single tax" a misnomer.

Nor does the economics of George pertain to "agriculture" or to "a horse and buggy age." The term "land" does not mean agricultural land, nor is it thought of as a geographical adjunct. "Land value" is the key concept. Of course, farmers labor and improve their land. All that "value" which his labor put there is his, and George allows that. (But our present tax system doesn't. It takes part of his crop and his building each year.) But the astuteness of George comes in his recognizing that land is private *and* social. He insists that the community share in land is that which accrues over and above the labor of the owner on it. The land near San Francisco was unused and unimproved—as much today in any city. San Francisco put the \$1,000 an acre value there in the gold rush days. The "industrialized society" of New York makes it possible for the English Astor family to take its missions in rent from the "land" (not the buildings) in Manhattan. It is likewise the "community of New York" that puts the great "value" in the golf links and estates in Chester County. (If such land value were heavily taxed the public would benefit from such values.) It is precisely because George saw an industrial age on its way, with its concurrent effect of increased land value, that he pleaded so eloquently that we not allow the idea to continue that such value could rightly belong to an individual.

To take the social value of land for public use, and thus unburden capital—as is done in New Zealand and progressively in Scandinavia—would have several effects. First, it would tend to lower the cost of land, and eventually free it of sale price. Thus, present unused land would go on the market. The first industry to revive would be housing. While our country is facing a concentration of land ownership in the hands of banks and insurance companies, there are great areas unused, both in and near cities, and in rural sections. (Jefferson said, "While unused land and unemployed men exist in the same country, the definition of property has been extended beyond natural right.") Second, it would relieve "capital"—machine, factory, etc. of many fines and penalties we now call taxes. Capital would be free to go where it is needed. For the first time in history we would have a *free* economy. With no privilege allowed in the fundamental source of all production (land and natu-

ral resources), prices would tend to hover around cost of production and we would need little governmental restriction. With that, of course, we would need free trade. In the end we would have free people. Before any of this can happen, more and more people will need to recognize the basic nature of land monopoly.

Finally, may one be permitted a bit of amusement at Mr. Pierce's "congratulations on a letter which stirs us up" which he later says contains an idea "for a horse and buggy age and is of less than no consequence now?" Rather I do agree with Albert Einstein who says, "Every line of George is written as for our generation. The spreading of these works is a really deserving cause. Our generation has many and important things to learn from Henry George."

MILDRED JENSEN.

329 Central Avenue,
Dayton, Ohio.

EACH IN HIS OR HER GENERATION

Editor, THE AMERICAN FRIEND:

There is reason to fear that within bounds of more than one Yearly Meeting, young people, on going away to college find serious difficulty in reconciling things they have been insistently taught in the family and in the home church with things they are expected to take more or less for granted in fields of scholarship and science.

Under present-day conditions, the shock is apt to be severe and the results are sometimes unhappy. But that there can be found a solution that is satisfactory is evidenced by three letters written over a period of forty years or more and recently taken from the files of one family. They are referred to not because they are unique, but because they reveal a method of approach and because, being a concrete case, they would seem to indicate that the disaster sometimes feared by careful parents is not necessary.

The first of the letters was written in the closing years of the last century, by a very conservative father, to his son who was a student in a large university. The father expressed deep concern lest the son's spiritual life be marred by a course for which the son was about to register—Old Testament Prophecy—conducted by a professor who had wide reputation as a "higher critic." The father's fear was very real and was clearly expressed, but the son was left with a sense of freedom and with the feeling that the parent's real concern was that the son should be loyal to truth rather than to the father's conception of truth.

The second letter was written some two or three years later. It is from the son to his father, and, apparently, it is in answer to inquiries from the father as to the effect of the "modernist teach-

ings" of the University upon the son's thinking. The son states that he is impressed with the validity of certain views widely at variance with early teachings, but he has not reached many final conclusions. He begs his father to be assured of his thorough loyalty to truth as it shall be seen.

While there is no record of how satisfactory this answer may have been to the father, the fact that the son's position was essentially sound would seem to be indicated by the third letter. This one is from the son's daughter to her father, written rather recently. The daughter is now a mature woman. Throughout her college days and in years succeeding, she has always carried a considerable load of responsibility for the spiritual welfare of the community in which she has found herself. At length, and with touching expressions of appreciation, the daughter thanks her father for the training that gave her at once a sense of responsibility for correctness of her judgments and a sense of full liberty to follow truth as it shall open.

Intellectual presuppositions of these three individuals were vastly and more or less frankly different. The effort that each of the three made, grandfather, father, daughter, to advance the Kingdom of God was similar—each in his or her generation. Is not that uniformity of effort more important than uniformity of intellectual concepts would have been?

THE FATHER.



GREAT THOUGHTS OF UNIVERSAL IMPORTANCE

Editor, THE AMERICAN FRIEND:

Some months ago, through the columns of Friends' papers, I invited lists of "great thoughts of universal importance," which Friends felt should be included in ministry in our meetings, if it were "all that the Lord desired." Thirty-two Friends responded, located as follows: two in Australia, one each in New Zealand, India, Germany, and Ireland; in England ten; in the U. S. A.—California six, one in Florida, one in Baltimore Yearly Meeting, New York two, Philadelphia six. These Friends I trust will excuse the delay in my promised summary and also accept it as adequate acknowledgment. Several replies came from groups of Ministry and Counsel. They are counted as one each. Perhaps more such groups will consider this subject and will share their conclusions with the rest of us through the correspondence columns of Friends' papers.

It is most difficult to include here, within reasonable length, the contents of individual letters, many of them containing comments of great insight. I shall be glad to loan the original collection

to individuals upon security for its return! The letters have been a great help to me personally.

God, Christ and the Holy Spirit predominate, followed in order of frequency with social reform, the publishing of truth, and Christian virtues such as sincerity, courage, patience, integrity, forbearance, cheerfulness, fidelity, gentleness and dedication. A large number of individual topics are mentioned by single writers.

About God, his Fatherhood, love, majesty, omniscience, omnipresence, justice, condescension, immanence, reality, his patience, intelligence, universality, his still small voice, his purpose for his Kingdom, are all mentioned.

Jesus' life on the earth, his work as revealer of the Father and the power of his resurrection are emphasized. Several Friends stress the evangelical doctrine of the vicarious atonement, and one or two, his miracles and virgin birth. Throughout it is clear that, by various approaches, to all Friends, the subject of Christ, next to that of the Father himself, is felt to be the cornerstone of our Ministry. An understanding and experience of that aspect of God, which we call variously the "Holy Spirit," the "Divine Spirit," the "Spirit of Christ," is essential, with a gentle leading by those strong in experience of the younger, less experienced hearts.

Divine Worship is mentioned repeatedly, especially the importance of silence as a medium of Holy Communion in worship.

The need for Bible study; peace, missions, prayer, an understanding of immortality, forgiveness, faith, human friendship, communion, baptism, the sacraments, the nature and purpose of the Church, of the Society of Friends, of true education, of stewardship in material possessions, are included.

Three correspondents emphasize the usefulness, of course under divine leading, of biographical material. Single writers mention temperance, the home, amusements, healing, the beauty of old age, the need of efficiency, adoration, the service of little things, purity of physical life, the need of historical perspective in the effective Christian, the right use of leisure, of music, the value of special messages upon the recurrence of Easter, Pentecost and Christmas.

Mary Pumphrey of Bristol, England, "an old woman of 83 years, exercised very simply the Ministry for fifty-five years," begins her thoughtful list with the wise sentence: "A meeting for worship implies that those gathered together should endeavor individually to approach God in adoration, praise, confession, humility and love. Hence the need, all too often lacking, for vocal expression, that the individual approach may become collective." "Children should not be over-

looked and great truths should be presented in a way to appeal to them." "We do not want trivial anecdotes, or too specific remedies," which cause debate. "The ministry that arises spontaneously in a meeting often resolves itself into a lesson to be drawn from a particular passage and often conveys counsel or comfort to someone present though the speaker may never know it. But we have to beware of thinking that any nice thought that floats to the surface of the mind is necessarily to find expression. There needs to be the constraining urge behind it."

J. PASSMORE ELKINTON.

Moylan, Pennsylvania.

SO MANY NICE THINGS TO REMEMBER AT NINETY!

On May 19, Hannah Day Beals, who resides at the home of her daughter, Mrs. F. J. West, in Jennings, Louisiana, celebrated her ninetieth birthday with a reunion of her family and many friends. She says she finds enjoyment in being old. "It is not so bad being old," she said with a twinkle in her eye, "there are so many nice things to remember. And you learn to forget the unpleasant things." Hannah Beals asserts that being ninety is no reason why one should not go places and see things. Each summer she usually takes a trip alone just for the fun of it.

In 1868 and 1869, at the time Penn College was being erected, Hannah Day was a student at the Henry and Anna Thorndyke Friends Boarding School at Oskaloosa, Iowa, and a brother, William Day, attended the early sessions of Penn College.

On October 19, 1875, she was united in marriage with Isaac B. Beals, and together they went as teachers to the Friends Osage Mission in Indian Territory, which was in charge of Iowa Yearly Meeting. With them as teachers and office workers were Samuel Hammer, Phoebe Minthorn, James and Anna Chase, Sadie Miles, Jemima Gordon, Maria Hibbs and Ellen Kirkpatrick. Benjamin and Elizabeth Miles were Superintendent and Matron of the Government School located there. After two months among the Indians, her husband was made Superintendent of the Little Osage Agency and served in this capacity for some time.

Hannah Day Beals is a member of the southernmost Quarterly Meeting among American Friends at Friendswood, Texas, composed of four Monthly Meetings in that State.

"The spirit of persecution is a true tyrant which decimates the land. Tolerance is a tender mother that makes it blossom." — FREDERICK THE GREAT, 1789. (From *Religion—A Digest*.)



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



WE DIDN'T ASK UTOPIA—A QUAKER FAMILY IN RUSSIA

BY HARRY AND REBECCA TIMBRES

(Illustrations by George Whitney)

Prentice Hall, Inc., New York, 1939

290 pages, \$2.50

Janet Payne Whitney, who read this book in manuscript, wrote the following enthusiastic estimate before her recent departure for England:

"I can think of no book to compare it with except 'An American Idyll,' by Cornelia Stratton Parker. It has the same zest in living, the same comradeship between husband and wife, the same warmth of temperament in both partners that ensured both mutual fun and many friends, the same individuality in choosing a field of labor, and the same tragic end.

"This particular book contains an even closer comradeship of work, since the husband was a doctor and the wife a trained nurse. I wish we could hear also about their year together fighting tropical diseases and lack of village hygiene at Rabindranath Tagore's center at Santiniketan in India. But this book contains the vivid, day by day year of joint labor in their first love, Russia, where they would have gladly spent a considerable part of their lives. In their first visit to Russia for relief work, under the American Friends Service Committee after the war, they had won the Russians' affection by taking trouble to learn not only their language but their dances; and when at last way opened for their return, they went to Russia as friends of the Russian people and in the employ of the Russian Government's health department. The result, as told in this book, is a unique effort in international service, and is a most inspiring demonstration of the happiness brought by the practice of human brotherhood. Even the anguish of death was not able to quench their joy.

"There is not a dull page in the whole of this salty, racy, narrative, and I can only hope that it will command the wide audience that it deserves."

Not only is there not a dull page, but there is vast variety in the subjects treated. This American family was closely exercised with the intricate problems of personal life in an outlying province of the Soviet Republic where food and baths and transportation are matters of acute concern. But they were not so much engrossed in these outward things as to miss the keen emotion of an

awakened people. "The country's ours to make it as we choose," comments the road digger. "Patience in the present, faith in the future, joy in the doing," these are keynotes.

Pictures, too, are sharply etched upon the readers' memory. Lenin lying in his tomb, the village woman's ikon with the flickering light lit on her parents' wedding day, the great Red Square in Moscow. "The grandest adjective in the Russian language is 'red'. Every 'izba' or cottage used to have a 'red' corner where the ikon and lighted candles were placed. So the grandest square in Moscow has long been known as the 'Red Square.' Snowy forests, Tartar fields and the Volga River, sky, trees, grass, birds seen in varied lights at different seasons and at all hours when exigencies of the work or scant hours of freedom brought excursions out of doors."

Not landscape, but people, workers, officials, doctors, school children are the essential setting of this narrative. Tartar and Russian grow less remote and more humane as the year moves to its tragic close.

"We Didn't Ask Utopia" consists of materials that are first hand. Their directness has not been toned down by the process of editing. The whole family speaks. Father and mother express themselves as formally as doctor and clinical technician in reports and scientific communications, the children are formal in their little essays, but most of the book is essentially informal, ardent letters, passionate pleading, journal jottings, and the little girls' familiar messages to their friends at home. Here and there a poem is inserted.

In his foreword, Walter Duranty, the well-known press correspondent and writer on Russia, sums up the spirit of the book: "It is a memorial to a man, Harry Timbres, who gave his life for Russia, not directly as a soldier dies in battle, but in the simple course of his duty to Russia and to science."

ANNA COX BRINTON.

Pendle Hill

ESSENTIAL CHRISTIANITY

BY SAMUEL ANGUS

The MacMillan Company. 1939.

222 pp., \$2.00

One might expect from the title that this latest book from the pen of Dr. Samuel Angus would be a dry and uninteresting theological treatise; uninteresting, that is, except for the few who

are especially trained to appreciate deep scholarly studies. If such is the expectation of the reader, it is a pleasant surprise to find that the words "dry," and "uninteresting," do not apply. The book could be called a theological treatise perhaps, but it is written from the point of view of one who feels that he has a vital message for today. It is therefore very readable and thought-provoking.

In the foreword of the book the writer states that it is prepared "for laymen at the suggestion of a layman." He is distressed by the differences and divisions in Christianity. He believes they have come about very largely because too much control of thought and interpretation has been placed in, or has drifted into the hands of the "clerical specialists." Too much emphasis has been placed upon metaphysical and theoretical interpretations of religious truths and not enough on the essential facts and experiences of Christianity. Too much dependence has been placed on the authority of Ecumenical Councils, man-made creeds and dogmas, and not enough on the vital experience of God in the lives of individual Christians mediated through the Spirit of his Son, Jesus Christ.

Dr. Angus is Professor of New Testament at St. Andrews College, University of Sydney, Australia, and as a professor, he presents his argument and his message in a systematic way. There are four main chapters with titles as follows: The Problem, Toward An Answer, Essential Christianity, and Christianity and Creed.

In dealing with the Problem he sets forth the thought that the Church has suffered from a failure to discriminate between "the form and content of the Christian message—between substance and explanatory statement." He asks which kind of certainties we want, "infallibility, or a sustaining and uplifting faith"; and he suggests that we have tried too often to establish uniformity of belief and creed, and "in that striving for the lower and literal union of uniformity, we fail to realize how unitive our religion really is."

In the second and third chapters he maintains that "In the spiritual unity of experience and ideals alone may men be united." In the third chapter particularly he rises to the height of inspiration and insight as he proclaims the importance of experience. He even says, "Essential Christianity is an experience of life—the life of God in the soul of man." Speaking of Christ's place in Christian experience he says: "His divinity does not remain a theological abstraction, or a bone of contention among his followers; it becomes a veritable religious and reconciling power in those apprehended by it." At last he says that "Christlikeness is the only genuine

and indestructible unity among Christians."

He does not denounce intellectualism, or doctrine, or creed, for he says we are expected to use our minds, and to form our interpretations of Christian truth and experience. But interpretations and explanations may change. Christian experience must be relied upon as the ultimate authority and the unifying agent for all Christians. "A creed for today must be inspirational rather than speculative," and "the personality of Jesus will be made central. All Christians can be united on the ground of common loyalty to a person"—to the person of Jesus Christ.

Dr. Angus approaches his study from the modern, historical-critical point of view, and there will no doubt be many of his conclusions and statements with which many of his readers will disagree. But those who have learned to read tolerantly and glean the best will find real help and inspiration in this book. Particularly in the chapter on Essential Christianity, those who are vitally interested in the Society of Friends will find the Friendly view expressed again and again.

R. FURNAS TRUEBLOOD.

Plainfield, Indiana.



THE MAN FROM HEAVEN

BY ALFRED C. GARRETT

The Engle Press, Philadelphia,
457 pp. \$2.50

The title of this book indicates the literary rather than the scholarly method of presentation. The author is a competent scholar in the factual approach to the life of Jesus but his own stated purpose is "to relax the severities of exact learning and treat the theme with a liberty and breadth" that fits his literary purpose.

In that attempt he is highly successful. One reads this book with an absorbing interest. The scholarship of the author gives him the right to a liberal use of imagination in filling in a living picture on the few facts known about Jesus from Hebrew history, the geography and culture of Palestine and the New Testament accounts. Consequently, the story develops from a human viewpoint through which the light of the divine sifts increasingly. One finishes the book with a sense of having walked with One whose thoughts, acts and words gave him a right to be called "The Man from Heaven." The book as such almost disappears while He wins the heart of the reader.

Reading this story is like following a clear road that unwinds ahead through lovely vistas, then valleys of shadow, on and on to the tragic beauty of Calvary. One is made to follow with willing feet like an "Unknown Disciple" to the only

possible conclusion for this Messiah of the Spirit.

The interpretation of messiahship is probably the central concern of this grand story. It depicts the growing understanding which Jesus had for his mission. In a world where conflict philosophies were assumed and at a historical juncture where a militant messiah after the pattern of the Caesars was demanded by Jewish patriots, Jesus walks with clear insight to his high spiritual destiny. He is not depicted as an automaton of the prophets as some lighter studies have pictured Him. Instead He is the thinking, observing, and choosing one, spiritually sensitive and finding the mystical certainty that sustained Him through suffering.

The views of the author lean toward conservatism. Some will find points of disagreement with him, but none can gainsay the value of this story which brings Jesus into a light where our own human lives, variegated with success and defeat, joy and sorrow, can see Him and walk with Him in a deep sense of kinship, love and understanding. His halo does not insulate Him from the hungry human soul. If the book had no title the reader might easily supply the one used, from the maturing of his own spirit, while walking in imagination with the "other" disciples. One can hardly forbear calling like a Nathaniel to his fellows, "Come and see." Having read this book I can not refrain from saying to others, "Read this story and find anew 'The Man from Heaven'."

ERROL T. ELLIOTT.

Indianapolis, Indiana.

CAREER OF FRIEND AND INVENTOR CUT SHORT

Holding the distinction of having marketed the first electric radio known, and putting Canada on the radio map, Edward Samuel Rogers, president of the Rogers-Majestic Corporation, died suddenly May 6 in the Toronto General Hospital following an internal hemorrhage. He was thirty-eight years of age.

A member of the Toronto Friends Meeting, he himself was not known generally among American Friends, to whom the name Rogers has long been largely synonymous with Quakerism in Canada. His father, Albert S. Rogers, long a familiar figure at sessions of the Five Years Meeting, was widely known and loved by Friends in this country.

It often happens that the achievements of members of our denominational group, small as it is, are not known to the group as a whole, until they are recounted in retrospect. Thus it was in the case of "Ted" Rogers, who, though a young man, had already carved for himself a brilliant career as a radio engineer and inventor. We present a few salient facts

thereof as given in the *Toronto Globe*.

Born in Toronto, he received his education at the Toronto public schools and the University of Toronto. In 1922, he joined the Independent Telephone Company and made many experiments in wireless. He had the distinction of being the first Canadian amateur wireless operator to communicate with Scotland and he used a home-built set.

At the age of eleven he began his experiments with wireless and fourteen years later the results of these experiments startled the radio engineers the world over. It was on a trip to an American laboratory that he made his greatest discovery. Here he found a small tube designed to be operated from ordinary household current, and secured the Canadian patent rights. A year later, in 1925, he put on the market the world's first light-socket radio.

Back of that exciting discovery lay a year of strenuous work. Assisted by a couple of trusted engineers the twenty-four-year-old scientist had tried circuit after circuit, working day after day with new arrangements of transformers, condensers and chokes. Then one day he found the right combination and from that moment, except where no light current is available, the battery radio became obsolete.

It is said that dozens of his early sets were purchased by United States firms and torn to pieces and carefully examined, and used as the basis of similar machines by American manufacturers.

It was out of this discovery that there grew the prominent Canadian firm of Rogers Majestic. In earlier days it was known as the Standard Radio Manufacturing Corporation and the Rogers Radio Tubes, Limited, Mr. Rogers being vice-president of both companies.

MEMBERSHIP IS "NOT GOOD UNLESS VALIDATED"

I purchased a round-trip ticket from California to New York. The return stub was marked, "Not good unless validated." Thus the railroad company required that I appear at its office in New York, and there, signing my name, reaffirm intention of continuing the trip in person.

Conversion and religion "run out" as surely as do railroad tickets. Church membership, secured elsewhere, peters out, loses its savor, is not good on removing to a new town, unless validated by personal application to the local church of that place.

• And—the power of the church leaks out as through a sieve, when members move to another State, city, or precinct, without transferring membership to a church they can attend.—IVAN MELVILLE TERWILLIGER, in *Northwestern Christian Advocate*.

QUAKERDOM AT LARGE

Melva Edgerton, who relinquished her work several weeks ago as Manager of the Friends Publication Board at Richmond, has an attractive position as secretary in the office of the National Education Association in Washington, D. C.

* * * *

George Badgley, a New York Yearly Meeting young Friend, who has been serving as Director of boys' and men's work at Kingsley House in Pittsburgh, has been appointed Executive Secretary of the new Friends Center in New York City where he will take up his new duties the first of June.

* * * *

Esther Rogers of Toronto, Ontario, who, in company with her sister, Ella R. Firth, had been spending the winter in St. Petersburg, Florida, died there on April 27, the funeral occurring at Toronto on May 2. Though a semi-invalid for many years, hers was "the sweet presence of a good diffused and in diffusion ever more intense," and her outreach as a faithful steward was wide and effective.

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An interesting item relative to the marriage on April 23 of Helen Kirchengerg to Thomas Randle Williams is the fact that the parents of the groom, Thomas E. and Fannie Stephens Williams, were married on April 23, forty-eight years ago; that on the same date seventy-nine years ago, Thomas Williams' maternal grand parents, Charles L. and Caroline Grimmitt Stephens, were married in London, England; and that ninety years ago his paternal grand parents, Isaac C. and Rachel Atkins Williams, were united in marriage on that date.

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James R. Furbay, pastor of the First Friends Meeting at Marion, Indiana, and his brother, Dr. John H. Furbay, of Mt. Gilead, Ohio, accompanied by their wives, Betty and Ethel Furbay, respectively, made an interesting trip in the southern states early in May. Dr. Furbay filled several lecture engagements, including such at Cincinnati, Fisk University, Asbury College and Guilford College, while James spoke at the latter, giving the local High School Baccalaureate sermon. That evening John H. gave his lecture on Liberia, illustrated by motion pictures. In connection with their delightful trip the Furbays visited a number of places of historic interest.

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Years ago when Queen Elizabeth of England was a little girl at her Scotland home of Glamis Castle, she used to play with a little boy, David William-

son, son of the head shepherd, who, among other things, taught his sovereign-to-be how to fish. Long grown to man's estate, David is now a citizen of Toronto, and imagine his pleasure on receiving word from the Queen that she wished to see him at the time of the royal visit to his city. There is a Friendly connection here in the fact that Williamson married a member of the Adult School of the Toronto Friends Meeting, G. Raymond Booth performing the ceremony.

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Several Richmond, Indiana, Friends cooperated heartily in bringing Marian Anderson, internationally famed Negro contralto, to Richmond for a triumphal concert on May 16. The large Coliseum was packed to the roof for the occasion, with some hundreds of people unable to get seats. Surrounding cities were well represented among the attenders. Marian Anderson not only fully justified the claim that she is one of the greatest singers of this generation but made a deep impression upon her hearers, and upon those privileged to meet her socially afterwards, as a young woman of culture and dignity. Few who heard will ever forget her rendition of Ave Maria and Crucifixion. One very pleasing aspect of this, one of the greatest musical oc-

All These From One Small Meeting

Not many weeks ago a pastor began work in a comparatively small rural meeting. One of his first impressions was that the church paper was not well enough known to the local membership. That pastor did not merely say it was too bad—he set about to remedy the situation. He went into action promptly and as a result *The American Friend* has twelve new subscribers in Center Meeting near West Milton, Ohio. The pastor is Orville Fisher. A big hand to Orville from the Editor!

Twelve earned runs for the church paper! With such support as that throughout the Five Years Meeting league, the pennant would be in the bag. Wanted—more heavy hitters for

Your Church Paper

casions for Richmond in recent years, was the justified pride and elation felt by the Negro people of the city, of the added appreciation accorded their race, and of the bringing together of the two races by the event, in enthusiastic recognition of a great artist and a noble woman. Three Richmond Friends, Amy J. Marvel, Harry B. Reeves and the writer, are members of the Board of the Townsend Community Center for Colored people, under whose auspices the concert was given.

* * * *

We are naturally deeply distressed at the news of the recent terrific bombing of Chungking in West China which resulted in the wholesale destruction of property, in the loss of thousands of lives and in the hurried evacuation of the great city by a large part of the population. Our personal concern is for our American Friends, Arnold and Lois Vaught, who were stationed there, working under the Friends Service Council of London. Press dispatches carried the news that their home was destroyed and that they barely escaped. The Vaughts have served as our West China correspondents, and readers may recall that we published an article by Arnold Vaught not many months ago in which he told of initial bombings of Chungking by the Japanese.

* * * *

Four or five miles from Newberg, Oregon, across the Willamette River, is the historic site of Champoege, now a State Memorial park. It was on that spot on May 2, 1843, that the American settlers and the Hudson Bay people matched votes and decided dramatically, by a majority of two, to set up a provisional government under American auspices. In connection with recent celebration exercises commemorative of the event, pictures in the *Portland Daily Oregonian* show the Mayor of Portland presenting the award to Maynard Macy, a Newberg High School Senior, for having written the winning essay on the subject, "Champoege—A National Shrine." It is a case of like father, like son, the father being Perry D. Macy, Professor of History in Pacific College.

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In the April issue of the quarterly, *The Journal of Religion*, published by the University of Chicago Press, the leading article is by a Friend, Luella M. Wright, a member of the Faculty of the University of Iowa, and is a comparative study of John Bunyan and Steven Crisp, a Quaker wool merchant and itinerant preacher. Both of these seven-

teenth century writers, whose lives were almost exactly coterminous, were prolific pamphleteers, but the literary reputation of Steven Crisp, as in the case of John Bunyan, rests largely upon his autobiography and upon his allegory, "A Short History of a Long Travail from Babylon to Bethel," the latter considerably analogous to "The Pilgrim's Progress." Luella Wright points out this significant difference in the allegories, however, "When Christian enters the celestial city he gains the saints' everlasting rest; on the contrary, when Crisp's sojourner enters the House of God he rejoices because he has found peace, but almost immediately he is brought face to face with new duties: under direction, he quietly assumes the responsibility of bringing light and peace to others." The article presents a stimulating comparison throughout and all who have access to the *Journal* will find it well worth while.

NEWS OF OUR MEETINGS

Mothers' Day was observed in the morning worship service at Friends Memorial Church, Muncie, on May 14, when the pastor, William J. Sayers, paid tribute to mothers in his sermon, "Mother, the Great Diplomat." Twelve new members were welcomed into the meeting at this service. In the evening an impressive Mothers' Day play, "Courage is a Torch," was presented.

* * * *

Miami, Florida, Meeting closed its winter session on April 23. At the request of some resident Friends and visitors who stayed longer than usual, meetings were continued until this time. The attendance during the season has averaged sixty-seven. Many helpful messages have been given and Miami Friends and winter visitors are looking forward to meeting again the first Sunday in December.

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Vassalboro, Maine, Quarterly Meeting was held at South China, Maine, May 6 and 7. A Edward and Marion E. Kelsey were acceptably in attendance, as well as Arthur Jones of Winthrop, Maine; Alice M. Jones of Oak Grove School, Vassalboro; Joseph Lippincott of East Vassalboro; Linwood W. Jones of South China; and Thomas Griffith of Colby College, Waterville, who serves this locality as pastor.

* * * *

The Bible School committee for New England Yearly Meeting for Friends has conducted a most interesting Bible Study this year in revealing that Queries for Friends meetings are based upon the Bible. All high school age and grade school pupils who complete these readings will be given honorable mention at Yearly Meeting. Children too young to

make the comparison with the Queries have taken keen interest in following the Bible readings.

* * * *

Winneshiek Quarterly Meeting, (Iowa Yearly Meeting), convened at Sawyer, Wisconsin, April 28, 29 and 30. Although the attendance was not as large as usual, the presence of the Lord was felt and manifested in every session. The inspiring message and admonitions of Richard R. Newby, Yearly Meeting Superintendent, were deeply appreciated. Alvin Hoskins, pastor of Hesper, Iowa, Meeting spoke on the subject of Peace. Sunday afternoon was devoted to Mission work. The generous hospitality of the Sawyer Friends was greatly enjoyed and appreciated by all present.

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The Ministerial Conference of Hesper and Tonganoxie Quarterly Meetings (Kansas Yearly Meeting) was held at Lawrence, Kansas, May 2. The morning devotions were led by Lela Battin, followed by a discussion, "Forms of Service," conducted by Dillon Wooten. The following points were emphasized: The pastor should be first of all a soul winner, an evangelist and a personal worker. He should be a helper of the people in his visitation, having time to do his visiting, and making visits which uplift the family. John S. Brown of Kansas City discussed "Church Discipline," saying that Discipline is necessary because it is the rule by which we do things. The Discipline of the Friends Church is something which we all need to know more about. We should organize, evangelize, vitalize and spiritualize. Devotions in the afternoon service were led by Robert Morrill of Kansas City. The closing subject, "Warnings," was led by Evangeline Cook, who stressed that the warnings of Jesus come to us in these days with renewed force, when sin is abounding. The warnings of the second coming of Jesus should draw us closer to God and fill us with eagerness to be ready to meet Him.

* * * *

As some evidence of how West Richmond meeting is carrying on since the retirement of Charles M. Woodman as pastor the last of January, thirty-three new members were welcomed into the meeting on Sunday morning, May 14. Of these, thirteen were received as associate members by birth or by request; twelve as active members who as associates have taken the preparation class work; and eight as adult active members coming by request or letter. Charles Woodman presided on this occasion and in welcoming the new members expressed his deep gratification at this demonstration of the eagerness and ability of the meeting to extend its outreach. Carrie H. Davis, who is giving part-time service as meeting secretary, has had much to

do in achieving this encouraging progress. Harlow Lindley of Columbus, Ohio, a non-resident member of West Richmond Meeting, gave the message of the morning which was strikingly appropriate in view of the reception of so many new members. On a carefully presented historical background of the Society of Friends, he spoke of their contribution to the religious and social life of their times and emphasized the place which Friends should occupy in speaking to the conditions of the present.

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Attendance at the Carmel, Indiana, Friends Sunday School on Mothers' Day, May 14, was 222. A Mothers' Day program was presented by members of the Primary Department, and special music was furnished by the Sunday School orchestra. Flowers were presented to the oldest and youngest mothers and the one with the largest family present. At the morning worship hour, Dr. Bryan Michener, missionary from Africa, gave an interesting and educational talk on the progress of Friends mission work in the Dark Continent. A special Mothers' Day sermon was delivered by the pastor, Donald B. Spitler, at the Sunday evening service.

ENCOURAGING FEATURES IN OSKALOOSA QUARTER

Oskaloosa Quarterly Meeting was held at Albia, Iowa, May 6. The Ministry and Oversight meeting convened at 9:30 with the devotional period in charge of Milo E. Rees, pastor of H Street Meeting in Oskaloosa. Reports of the spiritual condition of various meetings were most gratifying. Special Easter services were fruitful in deepening the spiritual life of the meetings and brought approximately forty new members into the Society. Another encouraging feature of several meetings is the growing interest in church work among the younger groups.

At the eleven o'clock service, Samuel Jackson, Quarterly Meeting Superintendent, had charge of the worship period, which was followed by an inspiring message from the Yearly Meeting Evangelistic Superintendent, Richard R. Newby. The central thought of his sermon was found in Acts 19:23, in that the preaching of the gospel of Jesus Christ has power to create, "no small stir concerning the Way," today even as in Paul's time.

A delicious noon luncheon was served by the women of Albia meeting. A meeting of the Women's Missionary Union was held during the noon hour at which time Mrs. Elizabeth Corkery from Grinnell, spoke. Mrs. Corkery is home on furlough from Northern China, where with her husband she has been serving for many years as a missionary under

the Irish Presbyterian Board. She stated that it is very essential that education and evangelism work hand in hand and gave many illustrations of the value of this program in China.

The afternoon program was centered on Peace and Service work. Herbert Huffman, Jr., pastor of the Oskaloosa College Avenue Church, led the devotions and presented the thought that the world has a right to expect great things of the Church. Our influence on others is determined by what happens in us. Christ within reveals the way of life and guides the way of life.

Irma Guthrie of West Branch, and a member of the Scattergood Refugee Hostel Committee, was present and gave a short history of this project. The plans and purposes of this work in connection with the American Friends Service Committee were explained. Representatives from the various meetings were eager to cooperate in this Friendly ministry in behalf of the oppressed from other lands. Lawrence Sams, pastor of New Sharon church, brought the gospel in song.

The Quarterly Meeting went on record as being in favor of a world Economic Conference and a War Referendum and as being opposed to increased armaments. The Clerk of the meeting was instructed to send a statement of this action to our United States Senators and Representatives.

NEW CHRISTIAN ENDEAVOR NAMES INTRODUCED

The International Society of Christian Endeavor is seeking to bring more uniformity in the naming of Societies and of the age ranges included. It is discarding the old names of Intermediate, Senior-Intermediate and Senior Societies for the increasingly common ones of Junior High Society, and Senior High Society; or, if there is just one group including the ages 12 to 17, it is to be called the High School Society.

Local societies are asked to pay special attention to grading, and if the ages are 10, 11 and 12, it should be called, not a Junior High Society, but Junior Society. If the age range is from 12 to 15 or if the grade in school is that of Junior High School it is a Junior High Society. The terminology applied to older or adult leadership is to be as follows: the Junior Society Superintendent; the Junior High Society Counselor; the Senior High Society Counselor; and the Young People's Society Counselor.

While C. E. publications will carry the old terms in parenthesis, they ask us to use the new terms at once and accustom ourselves to them. Close grading prevents confusion and overlapping in county and state cooperation as well as offering logical divisions within the young person's experience. There is a

sentiment among Young Friends leaders that we have tended to neglect the Junior and Junior High periods in which much of our most effective work can be done. We ask those interested in the Christian Education work of our meetings to consider the situation and see if Juniors and Junior High groups are adequately cared for.

MILTON H. HADLEY.

Chicago, Illinois.

FROM FRIENDS IN PACIFIC NORTHWEST

Friends in the Pacific Northwest were happy to have Alfred C. Garrett of Philadelphia visit them recently. He arrived in Seattle on April 14, and attended the Friends Memorial Meeting the following Sunday. During the ensuing week he travelled to Vancouver, British Columbia, spending several days with Vancouver Friends. While returning to Seattle he visited Friends in Everett, Washington, attending the Everett Meeting on April 23. The next week he went to Newberg, Oregon, where he visited Levi T. Pennington, President of Pacific College, and other Oregon Friends. On Sunday, April 30, he was present at the University Friends Meeting in Seattle. In the afternoon of that day he spoke to a group at the Seattle Friends Center on the subject, "What Is Religion?" While visiting these Northwest meetings Alfred Garrett frequently led Bible study classes, and one evening discussed with a group at the home of Wendell and Esther Woodward in Seattle the topic, "How to Study the Bible." He also at-

IN THE FOREST

In the quiet solitude

Of a leaf-embroidered wood,
Brooks are gliding over stones,
Murmuring in undertones.

Peace and rest, where none intrude,
Reign supreme on sylvan thrones.

Silken sunbeams, sifting through
Leafy trees, and forming new
Figures fringed with light and shade,
Delicate, that soon will fade,

Disappear, as shadows do—
Thus are forest carpets made.

Birds are singing to their mates
Love's old song that captivates;
And the story each one tells

In Love's imagery excels.
Each one hopefully awaits
Tinkling Birdland wedding bells.

Flowers bright, of every hue,
All be-pearled with sparkling dew,
Nod and smile, and seem to be
Throwing kisses right at me.

Surely I have found a new
Tempe's Vale in Thessaly.

ALBERT W. MACY.

Los Angeles, California.

tended Puget Sound Quarterly Meeting in Everett on the 5th and 6th of May. On May 7 he left Seattle to return to his home in Philadelphia.

Puget Sound Quarterly Meeting of Friends met in Everett, Washington, on May 5 and 6. At the session on Friday evening, May 5, Alfred Garrett read from his book, "The Man From Heaven," and motion pictures of the mission work in Ram Allah, Palestine, were shown. The meeting for worship was held on Saturday morning. Following the business session in the afternoon occurred a meeting of the Pacific Northwest International Association of Friends, which decided to hold during the Quaker Cove Conference this summer a special meeting to consider the position of Friends in regard to war. The Seattle Friends Center Board met in the evening with two members of its Advisory Board, Harvie Hoylind of Vancouver, British Columbia, and Robert Dann of Corvallis, Oregon, and also with Alfred Garrett of Philadelphia. Puget Sound Quarterly Meeting members were glad to have with them a number of visitors, including Robert and Lyra Dann of Corvallis, Ward and Jane Silver of Newberg, and Laura Freeman of Albany, Oregon. Herbert Dann and Joe Awmack of Victoria, British Columbia, Harvie Hoylind of Vancouver, British Columbia, and Alfred Garrett.

On Sunday evening, May 7, motion pictures of Friends' missions in East Africa, Palestine, and Syria were shown at the Seattle Friends Memorial Meeting.

TERCENTENARY OF THOMAS ELLWOOD AT JORDANS

American Friends and others visiting in England this Summer will be interested to learn of the celebration of the tercentenary of Thomas Ellwood to be held at Old Jordans, near Beaconsfield, England, on Saturday and Sunday, July 1 and 2.

Of special interest is Thomas Ellwood's connection with William Penn. He was a lifelong friend and admirer of the great colonist's first wife, Gulielma Maria Springett, and acted as her escort and estate agent before her marriage. When she was dangerously ill during one of the absences of her husband in Pennsylvania, she sent for Ellwood as an old and valued friend on whose business ability she could rely in the event of her death.

Thomas Ellwood had the distinction of being a friend and pupil of John Milton and of suggesting to the poet the composition of "Paradise Regained."

Ellwood's life history is told in an autobiography which for raciness, vigor and humor is worthy to be compared to the writings of Defoe. This has been used as a foundation for five dramatic scenes from his life which are to be pre-

sented in the Courtyard of Old Jordans Hostel on July 1. On the following day, a pilgrimage will be made to places in the locality with which Ellwood and Milton were associated.

The proceeds of the celebration will be devoted to Friends work for Refugees.

YOUNG FRIENDS ACTIVE IN CHICAGO AREA

Guided by Karol Renkus, Chicago Young Friends are concentrating upon informal, unprogrammed group discussions and increased action and social activities. At a recent meeting, members of the group exchanged ideas and offered suggestions regarding their relation to other young Friends. Several changes and new ideas were introduced.

A slightly altered form of organization was brought about by the installation of several new offices. A press agent was selected to publicize among Friends the doings and views of this younger group, and to create a more unified program whereby its field of activity may be widened.

Recently installed officers for the new quarter are: Rachel Oesting, Membership Chairman; Jane Krauel, Social Chairman; and George Vacek, Secretary.

The group plans to delve further into Quaker religion and its founders by deeper research into Friends history and writings. On May 7, young Friends met at the home of Warder Clyde and Marjorie Hill Allee to discuss Friends' attitude towards creeds.

Mexican Fiesta Day was sponsored May 20 at International House when a program consisting of Mexican music and folk dancing was enjoyed.

MEMORIAL IN HONOR OF BENJAMIN LUNDY

Illinois Yearly Meeting (General Conference) plans to hold at McNabb, Illinois, on August 20, 1939, a Centenary Memorial service in honor of Benjamin Lundy, the pioneer Quaker abolitionist, who was buried on that date one hundred years ago in the McNabb Friends Cemetery. Not only will there be a fitting memorial service, but at the same time there will be unveiled a simple bronze plaque to mark more appropriately the spot of his burial.

Educators, historians and Friends, who have made a study of the concern of Friends for abolition during the first half of the nineteenth century, are urged to contribute short statements of appraisal of this outstanding Quaker's courage and purpose. These tributes should be sent to Lucretia S. Franklin, General Secretary of the Lundy Memorial Committee, McNabb, Illinois.

Although Benjamin Lundy spent less than a year in Illinois, it seems fitting

that such a memorial should be held at his burial place here in this simple, rural countryside, where several of his descendants still reside. Like Lincoln, "he now belong to the ages."

NEW HOSTELITE WELCOMED IN GENEVA MEETING

On Sunday, April 30, the Geneva, Switzerland Group of Friends—including large reinforcements of children and one baby—had the delight of welcoming another little pilgrim in the person of Emily Anne Forsythe, who attended meeting for the first time. Though but two months old, the new member behaved with the most admirable composure, and gazed back from the knee of her mother with her lovely large eyes at the admiring throng around her. Marie Butts made an exquisite speech on behalf of the group to Emily Anne and her parents, expressing the affectionate regards in which they are all held.

A merry ceremony followed the meeting, with Bertram Pickard at his wittiest, when the appearance of this youngest Hostelite was celebrated by the presentation of a silver spoon and fork.

PREPARING FOR CAMPS

(Continued from page 210)

tion and health work will keep the campers busy.

Two new developments in the Work Camp program have interesting implications. One is the establishment of six fellowships of \$125 each for teachers in secondary schools to enable them to attend Work Camps this summer. These have been made possible through the interest of the General Education Board, which is also providing some training scholarships for use in the Junior Camps. Since the Work Camp program has very real implications for new educational techniques, especially in the field of the Social Sciences, the Work Camp Committee is very happy to be able to offer these scholarships.

The second development also comes through the generosity of the General Education Board in the form of a grant to make possible an intensive study of the whole Work Camp method—the philosophy, development, results and implications, in relation to secondary school and college teaching. It will be sponsored jointly by the American Friends Service Committee and the Progressive Education Association, and will be conducted by the American Youth Commission, if the proper personnel can be found.

In an age when old and young are facing a very baffling society, it is good to find that others are eager to join with us in our efforts to find a kind of educational experience that is grounded in reality and motivated by service.

ENGLISH FRIENDS FACE CONSCRIPTION

Recent passage by Parliament of a Conscription Act imposing military service upon all young men, has placed English Pacifists, including Friends, in a difficult situation. For them, war has already come and they must decide what to do about it. As one reads the current issue of the London *Friend*, he is made to remember vividly the situation which faced Friends in this country when our government entered the Great War in 1917.

Although not all the implications of the new Parliamentary action were clear, it appeared that the proposed legislation under the Act would be at least as liberal in the treatment of conscientious objectors as were the Military Service Acts during the last war. Some provision for exemption was proposed, but as was the case in this country in 1917 and 1918, forms of alternative services opened many difficulties and seemed finally to leave the decision pretty much in the hands of those who would not naturally be sympathetic with the position taken by the objectors.

In an open letter to young men on Conscription and Conscience, Horace G. Alexander says: "If we stand aside from this we must know why we stand aside; we must be as certain as it is given to fallible beings to be, that we have a higher duty to render to our nation, to all the nations, and to God."

It is evident that Friends in the British Isles are facing the situation actively, many meetings have appointed committees to follow the situation through and to advise with their young men.

Since preparing the above, we are informed through Religious News Service that a "firm protest" against England's conscription bill has been voiced by the Meeting for Sufferings (Executive Committee) of London Yearly Meeting. Read in every Quaker meeting in the United Kingdom, the protest declared that "the compulsion of men to learn how to destroy their fellow men is an assumption by the State of an authority over human personality that is an outrage upon God and man."

"We are concerned," it pointed out, "not only with those holding a clear objection of conscience but with the wrong done to large numbers of youths who have no clear thought upon the matter but whose mental and spiritual attitude to their fellows is now to be formed in a military environment."

The protest also expressed belief that "The peace of Europe can not be attained by extending the system of pitting military power against military power but only in a genuine meeting of the needs of nations and in a just sharing of resources."

WILLARD O. TRUEBLOOD IN FISHERTOWN MEETING

A very helpful series of meetings was held in the Fishertown Meeting, Fishertown, Pennsylvania, May 3-14. The service of Willard O. Trueblood in bringing gospel messages was quickly recognized as being of particular value. It was a busy time. The farmers were having to get up early to make their working day as long as possible, but the attendance at the meetings was good and grew steadily as they proceeded. Children came and filled the front seats. Young people came and sat on the platform where they helped lead the singing. Children, parents and grandparents were united in interest as the messages were given. If some of these messages were an hour in length it was because the interest appeared to require it.

It is too early to say much about the results of the meetings. There were more than twenty who stayed for an after meeting of commitment and re-consecration the last night. But one felt that something of the grace of God had been coming on all who came, night after night. Members of the meeting and of the community found themselves drawn more closely into the unity of the body of Christ. Plans for a new young people's organization were being made, and there was an honest quest for ways in which the regular meetings for worship might be best adapted to the community situation and needs. The meetings showed how far from true it is to say that the day of mass evangelism is done. One saw how much more effective a logical appeal accompanied by heart-touching human interest stories is than an appeal to reason alone. One of the remarks heard at the close was, "We need to have more meetings like these."

MARRIAGES

WILLIAMS-KIRCHENBERG—At Goddard, Kansas, April 23, 1939, Helen Kirchenberg to Thomas Randle Williams, son of Thomas E. and Fannie Stephens Williams. Father of the groom, minister.

NOBLITT-LUNDY—At the home of the bride's parents in Mooreland, Indiana, April 30, 1939, Beulah Lundy to Earl Noblitt of Indianapolis. William S. Abram, minister.

TEMMANS-WILLIAMS—At Darlington, Indiana, May 13, 1939, Crystal Williams to Lewis Temmans. Leanah Hobson Williams, minister.

DEATHS

STAFF—At Nashville, Tennessee, April 14, 1939, to William E. and Inez Pickett Staff, a son, William E. Staff, III.

DAVIS—At Westfield, Indiana, March 31, 1939, to Everett and Victoria Chance Davis, a son, Edwin Alvin.

HARRELL—At Greensboro, North Carolina, May 1, 1939, to David M. and Annie Cox Harrell, a son, Jimmy Miles.

DEATHS

CLARK—At Arlington, Massachusetts, April 10, 1939, Phebe C. Clark, of Arling-

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ton and Amesbury, the widow of Myron H. Clark and daughter of George A. and Martha Palmer Carpenter. Her loyal Christian character and deep spiritual life influenced all who knew her. A birthright member of Friends, she was always active in the church and served her meeting as Elder. Surviving are two sisters and one brother. Funeral services were conducted by A. Edward Kelsey, of Amesbury, and by her nephew, Rev. Charles R. Joy.

COX—At her home near Westfield, Indiana, April 10, 1939, after a brief illness, Nelle B. Cox, aged fifty-eight years. She was an active member and an Elder in Westfield Friends Church and was ever willing to give her services wherever needed. Surviving are her husband, Irwin Cox, and two sons, Vernard Cox, pastor of Friends Church at Terre Haute, Indiana, and Floyd Cox of North Carolina. Funeral services were conducted by her pastor, Orval H. Cox.

GODDARD—At Amesbury, Massachusetts, December 30, 1938, Katharine Maxfield Goddard, aged ninety-three years. A life-long Friend, she was a member of Windham, Maine, Meeting for many years until she and her husband, Emory Goddard, removed to Amesbury, where she has since resided and where she has served as Elder of the meeting, and was a keen and understanding worker with young people. Surviving is one son. Funeral services were conducted by A. Edward Kelsey.

HIATT—At Muncie, Indiana, March 6, 1939, Adaline Williams Hiatt, aged eighty years. She was born near Fountain City, Indiana, the daughter of Jacob and Catherine Williams, and was a birthright member of New Garden Meeting, in which she took an active part, being at various times Reading Clerk, Overseer, Elder and Chairman of the Pastoral Committee, as well as serving in other capacities. Before her marriage in 1887 to James Addison Hiatt, she taught in the public schools of Wayne County. Her husband preceded her in death in 1894. During the past eighteen years she lived with her daughter, Ruth Hiatt Williamson, in Muncie, where she found a church home and place for service in Friends Memorial Meeting. An earnest Bible student, she put the teachings of her Master into daily practice. Surviving beside the daughter are two sons. Services were conducted at Muncie by her pastor, William J. Sayers, and a short service was held at Fountain City, in charge of Ira Johnson, where interment was made.

HUNTINGTON—At Amesbury, Massachusetts, March 3, 1939, Mary Esther Huntington, widow of Warren Huntington. For over sixty years she was a member of the Society of Friends and

at the time of her death was an overseer. She spent her life in quiet service for others. Funeral services were conducted by A. Edward Kelsey.

MASON—At Oak Knoll, Danvers, Massachusetts, May 2, 1939, Caroline Atwater Mason, aged eighty-six years. She was born near Providence, Rhode Island, the youngest daughter of Stephen Atwater, an eminent Friend and noted engineer. She became the wife of Rev. John H. Mason, a Baptist clergyman and professor in Rochester, New York, Theological Seminary. When a young woman she began writing and during her full and rich life was the author of over thirty books. She is survived by one daughter. Funeral services were conducted by her pastor, Rev. William Grimes.

PEELLE—At the home of her daughter, Effie Peelle Williams, in St. Louis Missouri, April 23, 1939, Rose C. Peelle, aged seventy-nine years. The daughter of Andrew J. and Evelyn Cryder, she was born near Chillicothe, Ohio, of a family of nine children. In 1881 she was married to William Cline, who died a few years later, and in 1892 she was married to Reuben B. Peelle and took up residence in Wilmington, Ohio, where she was a member of Grassy Run Friends Church for forty-seven years. After the death of her husband in 1928, she spent the winters with her daughter in St. Louis, but returned to Wilmington in summer where she maintained her home. She is survived by her daughter and a grandson. Funeral services were conducted by J. L. McWilliams at Grassy Run Church.

OSBORNE—At Forest City, North Carolina, May 1, 1939, Dwight H. Osborne, aged 47 years, the son of Lindley E. and Ada H. Osborne. A birthright member of Asheboro Street Friends Church of Greensboro, he was active in the work of the church. He held a master's degree from North Carolina State College and was for several years in the service of the United States Department of Agriculture, residing successively at Yadkinville, Taylorsville, Statesville, and for the past year at Forest City, North Carolina. He was of a tender heart and generous nature, always ready to help in any time of need, doing his deeds of goodness without ostentatious display. Surviving are his widow, Louise Small Osborne, his parents, three sisters and six brothers, one of the latter being Byron L., Editor of *The Evangelical Friend*, Cleveland, Ohio. Funeral services were in charge of Joseph Peele, pastor of Deep River Meeting, and J. W. Hoyle, Jr., of Statesville M. E. Church.

WILSON—At the home of her brother in Ohio, April 25, 1939, Edna Elizabeth Boone, aged seventy-six years, the daughter of Samson and Elizabeth Boone. She

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was of the third generation of a family whose lives were identified with the development of Richmond, Indiana, and vicinity, her maternal grandmother having been the sister of David Hoover, a Wayne County pioneer. Most of her life was spent in Richmond and community where she attended grade and high school and for many years worked in the Morrison-Reeves Library. In 1907 she was married to Edward K. Wilson. During all her life she was associated with the Society of Friends. She took active interest in organizations for social and intellectual improvement and always found some practical service to perform. She will be greatly missed by her large circle of friends, to whom she was ever loyal.

SCHEDULE FOR YEARLY MEETINGS IN 1939

(With name and address of Clerk)

Nebraska—June 7 to 11, Central City, Nebraska; M. Herbert Watson, Nebraska Central College, Central City.

Oregon—June 13 to 18, Newberg, Oregon; Edward Mott, 5527 N. Kerby Avenue, Portland.

New England—June 20 to 25, Old Orchard, Maine; Lindley M. Binford, 33 Norwood Street, Portland.

California—June 21 to 27, Whittier, California; Allen U. Tomlinson, 142 South Friends Avenue, Whittier.

New York—June 28 to July 2, Keuka Park, New York; George H. Wood, Box 656, Allentown, Pennsylvania.

Canada—June 30 to July 4, Newmarket, Ontario; G. Raymond Booth, 107 Hillsdale Avenue West, Toronto, Ontario.

North Carolina—August 8 to 12, Guilford College, North Carolina; Samuel L. Haworth, Guilford College.

Wilmington—August 15 to 20, Wilmington, Ohio; Wendell G. Farr, 228 Rombach Avenue, Wilmington.

Iowa—August 21 to 27, Oskaloosa Iowa; Carl D. Byrd, 707 West State Street, Marshalltown.

Ohio—August 22 to 27, Damascus, Ohio; Ralph S. Coppock, 711 Wright Avenue, Alliance.

Western—August 22 to 27, Plainfield, Indiana; Albert L. Copeland, Mooresville, Indiana.

Indiana—September 20 to 24, Richmond, Indiana; William J. Sayers, 416 West Adams Street, Muncie.

Kansas—October 10 to 15, Wichita, Kansas; Frank C. Brown, Haviland, Kansas.

Baltimore—October 25 to 30, Baltimore, Maryland; J. Hoge Ricks, 1506 Westwood Avenue, Richmond, Virginia.

POSITION DESIRED

After September 1, middle-aged Friend desires work as housekeeper or companion-housekeeper in Quaker home, or matron in institution. Address Margaret Dorland Webb, 401 Eddy Street, Ithaca, New York.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Temporary Office of the Mid-West Friends Service Committee is at the home of the Acting Secretary, Jeannette F. Stetson, 615 South Maple Avenue, Oak Park, Illinois. Phone, Euclid 565.

Chicago Monthly Meeting, 1830 West 103rd St. Rock Island Suburban line to Beverly Hills, 103rd St. Station; Halsted-Vincennes or other surface lines to 103rd, transfer to car or bus. Milton H. Hadley, minister. 1640 West 101st Place, Phone Cedarcrest 2715.

Evanston Meeting, Maple and Greenleaf, Evanston. One block east of Ridge Boulevard, two blocks north of Main Street. Bible School at ten; meeting for worship, eleven. Lewis V. Benson, 745 Sherman Avenue, Evanston, Illinois. 57th Street Meeting, 1174 East 57th Street, John Woolman Hall. Meeting for worship, 10:45; Religious Forum 11:30 a.m. Jeannette F. Stetson, Secretary, 615 Maple Ave., Oak Park, Illinois. Phone Euclid 565.

CINCINNATI, OHIO

Cincinnati Friends Meeting, Eden and Donohue Sts. Take either car 55 or 78 to University Ave., then walk east three blocks. Bible School, 9:45, and Meeting for Worship, 11 a.m. Robert M. Jones, pastor, 216 Donahue Street.

DENVER, COLORADO

Friends Meeting, 4100 Shoshone St. Worship 11:00 a.m., Church School, 9:45 a.m. Visiting Friends call Glen and Mildred Rinard, Ministers. Address, 4201 Umatilla Street, Telephone Gallup 8577 R.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave., in Noble School Bldg. Take Grand River car to Ohio, then two blocks north. Bible School, 10 a.m., Meeting for Worship, 11 a.m. Send names

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LOS ANGELES, CALIFORNIA

Friends Church, 17th and Toberman Sts. Bible School 9:45 a.m., worship 11 a.m., C. E. 6:30 p.m. Clayton S. Brown, pastor, 1913 W. 23rd St., RE-5673.

MINNEAPOLIS, MINNESOTA

Friends Church, 1st Avenue South at 14th Street. Bible School at 11:10 a.m. Meeting for Worship at 10:15 a.m. Pastor, Wendell Hansen, 111 W. 45th Street.

NEW YORK, N. Y.

Grammercy Park Meeting, 144 East 20th Street, Manhattan. Brooklyn Meeting, Lafayette and Washington Avenues. Meetings for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a.m. D. Reeves Shinn, pastor, 8525 Fourth Avenue N.E., Phone Kenwood 5567.

University Friends Meeting, 3959 15th Avenue, N.E., Phone Melrose 7450. Religious discussion, 10:00 a.m., Meeting for Worship, 11:00 a.m.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends, affiliated with Five Years Meeting, 13th and Irving Streets, N.W.; Bible School, 9:45 a.m.; Meeting for Worship, 11 a.m. Visitors welcome.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First Day at 11 o'clock. First-day school at 9:45. Friends and others interested are cordially invited.

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